

THE SPIRIT OF MISSIONS.

Vol. LVII. MARCH, A. D. 1892.

No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 9TH, 1892.

— The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough and Rulison; the Rev. Drs. Hoffman, Eccleston, Satterlee, Hall, Huntington, Applegate, Greer and Vibbert, and Messrs. Coffin, Vanderbilt, Low, Baldwin, King, Mills and Chauncey. Of the *ex-officio* members the Right Rev. Drs. Perry and Walker were present.

— The Treasurer's report to February 1st showed a total increase, as compared with the corresponding months of last year, of \$7,941.74, of which \$5,402.25 was specifically contributed for the arrearage.

— The Rev. Dr. Henry Anstice, of Rochester, New York, and Mr. William W. Frazier, of Philadelphia, were elected to membership in the Board, to fill the vacancies caused by the resignations reported last month.

— The Board accepted a trust from Mrs. George Z. Gray of \$5,000, to be invested under the name of "The George Forrest Fund," the income to be used by the New York port chaplain for the benefit of immigrants landing in New York. The amount has since been paid in.

— Communications were received from two committees in Chicago with regard to what is to be known as the "religious exhibit" at the Columbian Exhibition next year. The Rev. E. R. Bishop, as a member of the Church committee, has called at the Mission Rooms also with reference to the arrangements. One week is to be given to the Church, and the local committee are anxious that the progress of our Foreign Missions shall be shown by the presence on that occasion of representatives of the several nations in which they are located.

— Seven of the Domestic Bishops having missionary work under their jurisdictions communicated with the Board with respect to appointments, etc., touching which confirmatory action was taken.

— The total amount of the appropriation to the Alaska mission for the present fiscal year is not \$3,000, as printed in the budget of appropriations in the January number of THE SPIRIT OF MISSIONS, but \$4,500.

— From China, letters were received from the Rev. E. H. Thomson, president of the Standing Committee, and five others of the missionaries. The Rev. Mr. Sowerby has been granted permission to hire the house at I-chang

until now occupied as the British consulate, pending the payment of the indemnity and the rebuilding of the mission premises. Had not this opportunity offered, he would have been obliged upon his return to his station to have occupied a house-boat. The Rev. Mr. Ingle, upon the request of the Rev. Mr. Locke, and by his own wish, has been transferred to the station at Hankow. Resolutions adopted by the missionaries with regard to the death of Bishop Boone were submitted. These have been published in the Church papers.

— With reference to the Japan mission, letters were received from Bishop Hare, the Rev. H. D. Page, president of the Standing Committee, and four others of the missionaries. The site for the young ladies' seminary in Bancho, Tokyo, has been purchased with the money contributed for the purpose by the woman's committee, of the Diocese of New York, on work for Foreign missionaries. The Rev. Mr. Morris has entered upon duty in the divinity-school and has accepted his former post as treasurer of the mission. The officers were directed to make arrangements for the departure of the Rev. Mr. Gring to his station at Kyoto, he having secured pledges for the amount required for his support for the first year.

— The committee on building the Church Missions House reported that the work of tearing down the old buildings upon the site, 279, 281 and 283 Fourth Avenue, New York, had begun.

SELF-DENIAL WITH A PURPOSE.

THE season of Lent, in calling upon the people to practise self-denial, does not always appeal with equal force to all. Some persons are perplexed with the question of how they shall observe it, or of how much denial of self they shall practise, while not a few fail to grasp an adequate motive for daily discipline extending through the forty days. The Scriptures say, Humble yourselves with fasting, and the Church in Lent says, Now, appointing the time; but too often it is the case that for the want of an explicit aim the season fails to accomplish all that it might. In the case of the prophet Elijah and in the case of our Lord their fasting was in preparation for a great work. In the case of the people of Nineveh it was to avert an impending calamity.

When our Lord came down from the mount and healed the lunatic His disciples asked, Why could not we cast him out? and He replied, "This kind goeth not out but by prayer and fasting." The Church contemplates that by the faithful observance of this sacred season spiritual strength shall be received and spiritual work revived.

The Master seems to be saying to us now, "Lift up your eyes and look on the fields, for they are white already to harvest. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." The equipment for God's service has been given and His presence is pledged to the Church in carrying out His divine commission.

What then is lacking? What but the purpose to fulfil Christ's command—the consecrated lives and the consecrated gifts to support and strengthen the work?

We are bound by every consideration of love and gratitude toward God and

toward our fellow-men to make speed in carrying forward the Kingdom of God throughout our land and among the nations of the earth. Spiritual earnestness alone can overcome the obstacles to success. We want the sacred fire from God's altar to inflame our hearts, so that we shall dare all things in the Name of Christ, and be ready for any sacrifice which may be needful to make His ways known. Let this purpose enter into our Lenten self-denial and it will not only bring blessing to each one of us, but it will also make us instruments of blessing to the world.

THE LENTEN OFFERING.

A BISHOP, who desires that his name be not given, writes as follows about the Lenten Offering:

"I am sure all lovers of the missionary cause must be pleased with the energetic efforts you are making in behalf of the Lenten Offering, for that season of special self-denials and devotion now so near at hand. The articles in THE SPIRIT OF MISSIONS and circulars you have sent out, seem to cover the ground very fully, and if one wanted to say anything more, it could only be in the way of trying to emphasize what you have already said. If I had anything to say it would, therefore, chiefly be to repeat what has already been said, and well said, in your circular: '*To instruct the children in the missionary work of the Church, draw their interest toward it, kindle their enthusiasm for it, and encourage them to make sacrifices—to put aside for the brief season of Lent, all local parochial and diocesan objects, and marshal the children that, with one heart and one noble purpose, they may do their utmost to further the operations of the Domestic and Foreign Missionary Society, of which they are all members.*' In order to this, do not stop with the Sunday-school children. They are by no means all the children we have. Put a Lenten Box in every family of the Church that shelters and cherishes this 'heritage and gift that cometh of the Lord.' Urge the parents to second and help forward the efforts of the children. Beg the Bishops, clergy, Sunday-school teachers and all to retire, for only these six Sundays, all local and limited objects, and with one heart and mind, in a spirit of love and loyalty, unite on this one great work of the whole Church. Doing this you will by God's favor easily pass the \$50,000 score, and make a long stride toward your \$100,000 mark. I trust and pray that thus you will realize your heart's desire in this noble undertaking."

BRIEF MENTION.

WE give the principal part of our editorial space this month to a paper on Christian Beneficence. No more practical or important subject than this could be presented to the consideration of our readers.

THE frontispiece this month represents the teachers and scholars of the Indian day-school at St. Philip's Station, Rosebud, South Dakota. No work of our Domestic Missions can excel in interest that which is illustrated in this picture, because the hope of the future for the Indian, as for the white man, lies in the salvation of the children of the race.

MR. JOHN. D. ROCKEFELLER, of New York, has recently added to his previous gifts to the University of Chicago a gift of \$1,000,000 "as a special thank-offering to Almighty God for returning health."

THE Bishop of Exeter, who has been to Japan on a visit to his son, Bishop Bickersteth, of the Church of England mission, has returned to his home deeply impressed by the progress and prospects of the work of the Church in that country, and writing as he

was about leaving Japan for home of the need of more missionaries there, he says: "If my life is spared, I will gladly bear the cost of one more European laborer as a thank-offering for what my eyes have seen and my ears have heard of the triumphs of the Gospel here."

WE regret very much to learn that Bishop Paddock, of the Jurisdiction of Washington, was seriously injured early in February by a fall of ten feet from a dock at Fairhaven, Washington. His eldest daughter was attending him, and it was hoped that he would be well enough to be taken home in a few days. No bone was broken, but he was very badly bruised.

THE Rev. Mr. Partridge, now in the United States on vacation, has kindly furnished to this number of the magazine an account of the mission day schools in Wuchang, which are usually under his supervision. Mr. Partridge's paper is published in the department of Foreign Missions, and will be found very interesting, especially because of the clearness of its statements and the precision with which he has indicated the location of the several schools in that city.

THE Utah commission has published its annual report. It declares that polygamous marriages have not been abolished, that such marriages have been consummated during the past year, and are occurring now. Numerous arrests of Mormons have been made for living in polygamous relations since the announcement of President Woodruff's manifesto. Some of the Mormons now marry in secret places, and on leaving, the girl goes to her friends and he to the home of his lawful wife. The commissioners say that the Mormons cannot be intrusted with statehood.

A CLERGYMAN in South Dakota in ordering Lenten Offering Boxes, writes: "We are all poor out here but feel the deepest interest in missions and I am trying hard to get all my people to help this year as well as the children."

THE Bishop of Worcester, England, says: "Nothing so enlarges the heart and carries us out of ourselves as to think of the great work that God is doing by the instrumentality of missionaries in setting up the Kingdom of His grace upon earth. We feel we are no longer units; that it is the whole world that Christ claims as His heritage."

A CLERGYMAN in Texas, sending a contribution, writes: "I wish it were a hundred times as large. I do hope and pray that there will be no need for retrenchment. The recall of one missionary, it seems to me, should be the cause of a deep humiliation to the whole Church."

WHEN Henry Martyn lay fever-stricken in Persia, he replied to the question, how the missionary spirit in the churches at home is to be called forth and intensified: "Live more with Christ, catch more of His Spirit; for the Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."

A RECTOR in Maryland writes: "It seems to me a great shame that so many parishes contribute nothing to missions. My own experience is that the more I can get my people to do for outside work the better they attend to home work."

A LADY in Florida writes: "I am greatly interested in THE SPIRIT OF MISSIONS, as I read accounts of the Master's work, and daily pray that it may extend, and funds pour into your treasury, and that all wisdom may be given to all in authority, for they need our sympathy and our loving Father's guidance."

CHRISTIAN BENEFICENCE: ITS MOTIVE, MEASURE, AND METHOD.*

WHAT is duty? What must I do? What is the will of God? Lord, what wilt Thou have me do? Questions like these are asked by not a few earnest-minded persons who sincerely desire to know what is right and to do it. If we had in view only such persons in dealing with the subject of Christian Beneficence it would be needful only to indicate the Divine will in order to secure their prompt and consistent action. Indeed, such earnest inquirers will readily find out for themselves the standard and measure of their duty and the best means of performing it. But in regard to the Christian community as a whole there is either lack of intelligence upon the subject of giving or very slack sense of obligation in regard to this fundamental Christian duty. The failure of Christians generally to fulfil the reasonable requirements of the Almighty in offerings and gifts and sacrifices is a deplorable fact. I assume that the fault is due rather to the want of a clear understanding of the teachings of God's holy Word and of the solemn obligations which it imposes upon the Christian conscience than to a deliberate violation or a heedless disregard of the will of the Most High. It is my purpose, therefore, to deal with the subject from the standpoint of the Bible, and to present from that source the Motive, Measure and Method of Christian Beneficence.

THE MOTIVE.

"I wish some one would write about the privilege of giving. We hear much more of the duty than of the privilege, the joy, the blessedness, of doing good."

"Insist upon and drive home to men's consciences the duty, the duty of giving."

If I could succeed in presenting the grand motive of beneficence in its sublime power; if I could show that beneficence is in the highest degree salutary in its influence upon those who practise it as well as honoring to the Almighty; if I could show that its benefits affect not only the earthly life of men, but that they extend into the limitless future, it would then not be difficult to lead my hearers to the consideration of the measure of duty which it imposes and the method by which the duty should be performed.

When the late Prince Consort of Great Britain selected as the legend to be inscribed over the great London Exchange the words of the Psalmist, "The earth is the Lord's and the fulness thereof," he caused to be proclaimed from the centre of the world's commercial capital the truth which lies at the basis of all prosperity. All we have is derived. God is the giver of every good and perfect gift. "Both riches and honor come of Thee, O Lord." The very coins we handle bear stamped upon their face "In God we trust." Men cannot deny that the Almighty is the only ultimate and absolute owner, and that the silver and the gold are His. Yet back of this lies the fact that all souls are His. "He giveth life and breath and all things." He has an indisputable claim therefore upon us and all that we possess.

God's claim upon us is as gracious as it is absolute. His first and great commandment is Love. "Thou shalt love the Lord thy God with all thine heart and thy neighbor as thyself." His severest demand is that we love Him entirely in return for His love. He would lift us up to partnership with Himself in His beneficent purposes, that we may be workers together with Him.

This is Divine beneficence. This is Christian beneficence—the key to all God's lesser commands and to all the process of education by which He would extricate us from every selfish snare and sordid aim. Observe what promises of providential care and present good He attaches to His commands. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." "The liberal man deviseth

* An Address read before the Clerical Brotherhood of Philadelphia by the Rev. Wm. S. Langford, D.D., and published by request of the Brotherhood.

liberal things and by liberal things shall he stand." "The liberal soul shall be made fat and he that watereth shall be watered also himself." "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

We do not wonder, therefore, at the special Divine approval which individual beneficence has called forth. As in the case of the woman who poured a box of costly ointment upon the feet of the Master it has been heralded through the world and is told as a memorial of her wheresoever the Gospel is preached. The poor widow who cast into the treasury all her living is immortalized by the praise of the Lord. Cornelius, who gave much alms to the people, received an angelic message from Heaven: "Thy prayers and thine alms are come up for a memorial before God." The gifts of the Philippians to St. Paul are called "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." These illustrate the teaching in the Epistle to the Hebrews: "To do good, and to distribute, forget not; for with such sacrifices God is well pleased."

The moral discipline of giving upon the giver must be taken into account. Man's natural drift is toward selfishness. Money is power, money is character, and the subtlest devices by which men are shut up to themselves are in the desire to get gain, to accumulate possessions, to amass wealth, running after fortune, making gold their hope and fine gold their confidence until the venal grasp of covetousness binds them in chains. It turns the blessing of God into a curse, making men forsake the Giver and worship the gift. In a word, it is idolatry. A practice which will counteract this and hold it in check is the Divine remedy for a form of evil which must be fought against if men would not defraud themselves wholly of their birthright in God. The *love* of money is the root of all evil, but the right *use* of it in God's sight is a source of virtue and joy and peace. The Bible abounds in warnings against the perversion of God's gifts. "Take heed and beware of covetousness." "If riches increase, set not your heart upon them." "Ye cannot serve God and mammon." "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." "Your gold and your silver is cankered and the rust of them shall eat your flesh as it were fire." "Charge them who are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to give and glad to distribute." Through the habit of giving, men crucify the lust for gain, break away from the clutch of avarice, beat back the covetous spirit, and put a curb on selfishness. Yea, more: by habitual and ample beneficence, men have it in their power to widen their hold upon life, to enrich its meaning, to elevate their own tone, and to grow into conformity to the great Giver, who poureth out His benefits daily upon us. The virtues flourish in such practices, and men grow toward that fulness of stature of which the Master spoke when He said, "Be ye therefore perfect, as your Father which is in Heaven is perfect."

The motive rises higher and lays firmer hold upon the heart's affections in the presence of that supernal unfolding of infinite love, the gift of the only-begotten Son of God. "Greater love hath no man than this, that a man lay down his life for his friends, but God commendeth His love toward us, in that while we were yet sinners Christ died for us." If these words had not fallen so long upon dull ears they would excite the adoration of men, as they do of the angelic hosts. Yet no one can dwell upon the fact of redemption through the sacrifice of the Cross without growing wonder and deepening humiliation. Gethsemane and Calvary—the sorrow, the suffering, the sacrifice for us men and for our salvation. The peace, the hope, the joy that flow from it all. What return can we make for such an offering, for the inestimable gift of everlasting life? Here God's claims are riveted. We are not our own; we are bought with a price. We must therefore glorify God.

“ Love so amazing, so divine,
Demands my soul, my life, my all.”

“For His sake who gave Himself for me” is at once the most exalted and the most persuasive motive that can affect the hearts of all who call Him Lord.

The motive of beneficence gains momentum in view of its object, which is to bless the world. When our Lord said, “Ye have the poor with you always, and whosoever ye will ye may do them good,” He pronounced a blessing on His disciples by devolving upon them the work in which His own soul found delight, ministering to the wants and woes of humanity. When He said, “Ye are My witnesses,” “Go ye into all the world and preach the Gospel to every creature,” He gave them a commission, and sent them upon an enterprise of mercy which angels might covet.

In charging them to go in His Name, to heal the sick, cleanse the lepers, raise the dead—to give as freely as they had received—to go out into the streets and lanes of the city, into the highways and hedges, and to the uttermost parts of the earth to proclaim liberty to the captive and to preach the acceptable year of the Lord, He transferred to them His own mission of grace that they might be fellow-workers with Him and with the Father in the saving of all men. We cannot better realize what the value of that work is than by imagining all the streams of benevolence cut off and the agencies by which the world is being made better suspended. Suppose that there were no supplies for such work, no men or women, mighty in faith, to go upon errands of love in the face of peril and hardship to spread the Gospel and deliver men from darkness and suffering; missionaries recalled, mission stations abandoned, the pagan world left to darkness, the waste places of our own land forsaken, because those who have gone to them have no support; schools, chapels, churches closed; hospitals, orphanages and homes desolate, without inhabitant, and all the gracious means of ameliorating the wretchedness of mankind given up because men's hearts were so hardened that they cared for none of these things. What a picture of desolation would the world present! It is because the hearts of many of God's people are deeply moved toward these things that there is so much cheer and brightness in the world as there is, and such wonders are being wrought as we see. Think what it might be if these sources were multiplied, if the streams were broader and deeper, and more numerous.

What a duty it is to give! Why should any wish to escape it? What a privilege. Why should not every one be eager to share in it as much as possible?

It is both a duty and a privilege. Duty from which there can be no release for any one. Privilege into which every one may enter with joy. A duty crowned and glorified by the approval of God, as much as if it ministered to Himself, for in the foreshadowing of the judgment at the last day Christ remembers and enumerates the neglects of men to their condemnation, and recalls every particular deed of good done in His service, and in summing up He says, “Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.”

THE MEASURE.

“The standard of liberality in the Christians of the age is rising. It is certainly much in advance of what was seen a few years since.”

“The whole duty of giving has grown dim, the sense of responsibility for wealth dead in the minds of men. The Lord's treasury is like a beggar's dish.”

One of the volumes of wise discourses from the pen of Dr. Horace Bushnell contains a sermon entitled “How to be a Christian in Trade,” in the course of which he writes these words: “What we wait for and are looking hopefully to see, is the consecration of the vast money power of the world to the work and cause and Kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. The tide-wave in the money power can as little be resisted when God brings it on as the tides of the sea; and like these also it will flow across the world in a day.”

Signs are multiplying which indicate not only a sense of responsibility for the pos-

session of riches, but a wealth of sympathy with the condition of mankind, moving men to seek employment of their surplus riches in doing good. If we were to enumerate the instances of large benefactions which can readily be recalled, it would make a list so long as to afford not only great encouragement but profound gratitude to Him who is making men realize that they are members one of another.

The most notable example is the magnificent charity in behalf of the poor Jews. Baron Hirsch, although a Hebrew, has, by the devotion of millions of money, illustrated in a striking manner an eminent Christian grace. Like another of his co-religionists, Sir Moses Montefiore, whose numerous charities have made his name to be held in reverence, he has caught the spirit of that saying of the Messiah, "It is more blessed to give than to receive."

The late Earl of Shaftesbury, whose good deeds extended over a long life, was an example of Christian virtues for which the Church and the people of England have reason to be thankful. To the close of his life he was devoted to the cause of the poor, not only keeping himself poor by his ceaseless charities, but giving his time and efforts unremittingly to going about doing good. At the end of a career crowned with honor "he could not bear to leave this world with all the misery in it" even to enter into the joys of Paradise. He repeatedly refused to accept political office and honors to which he was urged, replying to Lord Palmerston in 1855, "I cannot satisfy myself that to accept office is a Divine call, but I am satisfied that He has called me to labor among the poor."

Mr. Andrew Carnegie's writings and lectures on "The Gospel of Wealth," which he has exemplified by large gifts, are attracting wide attention and interest. In one of his recent utterances, he said: "The gospel of wealth is comprised in a few words. Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community from which it was derived. It teaches that the man who dies possessed of millions of available wealth, which was free, and his to administer during his lifetime, dies disgraced."

No less distinguished a person than Mr. Gladstone, in the full exercise of his powers at fourscore years of age, is so impressed with the need of combined effort to encourage Christian giving that he is reported to have added to his boundless labors by offering to act as a medium of communication with any who will pledge themselves to give a definite percentage to the cause of charity.

The death of Mrs. R. L. Stuart, of New York, who was the last survivor of a benevolent family, and who provided that her estate, estimated at \$5,000,000, should be distributed in charity, recalls an incident which is mentioned in the life of Robert Carter. A few years ago when Mr. Carter was calling upon Mrs. Stuart she drew from a desk a paper which proved to be the original call for forming the Presbyterian Board of Foreign Missions. "She remarked that her husband had gone to that meeting, and in the enthusiasm of his heart had pledged himself to give \$500 to the cause. When he came home, his mother and his brother Alexander were full of consternation, and asked him if he expected to end his days in the poorhouse, since he squandered his money in that way." "Ah," said Mr. Carter, "how little he foresaw that the time was coming when Robert and Alexander Stuart would give habitually \$50,000 a year to Foreign Missions and \$50,000 to Home Missions," and he adds: "They began to give small subscriptions to benevolent work, which increased with increasing prosperity. They first gave hundreds, then thousands, and at last hundreds of thousands."

It is fair to assume that this spirit is not confined to the very few, but that it is spreading. A little more than a year ago several persons in Chicago formed themselves into the Christian Stewards' League, and subscribed the following:

"PLEDGE.

"We covenant with the Lord, and with those who enter with us into the fellowship

of this consecration, that we will devote a proportionate part of our income—not less than one tenth—to benevolent and religious purposes.

“And this we do in His Name who hath loved us and hath given Himself for us, our Lord and Saviour Jesus Christ.”

They sent forth an invitation to any cluster of persons in any branch of the Church of like convictions to come into communication with them. So numerous were the replies that in December, 1891, there was formed the Chicago Union of Christian Stewards' Leagues. Its object is to bring all persons like-minded into co-operation and “hasten the time when Christian stewardship shall become a vital principle in the whole body of believers and shall find a practical expression in every Christian's life,” and “by cultivating a spirit of stewardship and of proportionate giving, to lend a helping hand to every pastor, to every church, and to every benevolent and Christian enterprise.” Mr. Thomas Kane, the president of the union, who as “Layman, 310 Ashland Avenue, Chicago” has been engaged in this effort for many years, writes: “It is always a surprise in every church, when the matter is canvassed, to find that a much larger number have adopted the system than was previously supposed.”

What has preceded should suffice to arrest attention and lead every one to ask earnestly, “How much do I owe to my Lord?”

The practice of giving a tithe seems to have existed before the Jewish nation was formed. In patriarchal days it is found in the vow of Jacob at Bethel, and in the practice of Abraham, who payed tithes to Melchizedek. How much earlier it existed cannot be ascertained, but it is claimed by some that it belongs to the constitution of things and has a rational ground aside from legal enactment. It was not formally annulled by our Lord, and when He rebuked the Pharisees for omitting the weightier matters of the Law while they paid tithes of mint and anise and cummin, He added, “These ought ye to have done and not to leave the other undone.” It came over into the Christian Church from the Jewish and by many is held to be of perpetual obligation. If it have the force of Divine law for us, then indeed should the voice of the Prophet be heard throughout the land, “Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.”

I am persuaded that the ancient system of the tithe is rather a principle and a pattern to guide us than a law to require us; a wise rule to be commended for adoption, not an invariable obligation. As a feature of a preparatory system it issued into the larger spirit of the Gospel; and, while it may be taken to indicate a minimum of duty, it cannot be regarded as a measure of the Christian requirement which claims ourselves and all that we have in consecration to Him who hath bought us with His precious blood.

“Do you hold that to give a tenth is a Christian's duty?” a prosperous friend once asked me. “Not for you,” I replied, “for you could well give much more.” There would surely be disproportion if the man who lives upon day's wages were required to give the same percentage as he whose income is in excess of his needs. Over and above the minimum tithe, he who has much must needs give more. “Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.” It is said that if every one should give a tenth, all the needs of the poor and the requirements for worship and for the spread of the Gospel would be met, but inasmuch as the number who have learned to give in that proportion is comparatively few, the needs are not supplied; the cries of wretchedness and want go up from all lands and enter into the ears of the Lord of Sabaoth; the feet of the messengers of the Gospel of Peace are not seen upon the mountains; clouds and darkness still rest upon the heathen, for “How shall they hear without a preacher, and how shall they preach except they be sent?”

The Church needs, and the world needs yet more, examples in all ranks of life of

men and women who, for the love of Christ and the love of those for whom Christ died, give themselves and their substance to make men know and feel the love which God hath for them. Examples, I say, of those who are willing, for the encouragement of others, to let it be known that they give in generous measure for these things.

The meaning of that saying of our Lord, "Let not thy left hand know what thy right hand doeth," has been overstrained. There is a wide difference between giving ostentatiously and that secrecy which is a shield for parsimony. Why should not those who "stay by the stuff" be as fully consecrated as the missionary who leaves all hope of gain that he may give himself wholly to the service of God and his fellow-man? Why should not God's children, whatever their calling in life, pursue their vocation with the same elevated purpose as a Livingstone or a Henry Martyn? There is no truer or more beautiful heroism than that of the workman at his bench who labors early and late that he may have the more to give away. The merchant who continues in business that he may increase his ability to do good, or the man who resolutely restricts his own needs for the same purpose, no less than the rich man who resolves that he will no longer add to his accumulations, but turn all his increase into channels of benevolence, are laying up for themselves treasures in Heaven. The measure of giving will not be reached until we have put selfishness under and enthroned benevolence in our hearts, until we have made all we have truly our own by using it in God's sight as His servants for Christ's sake.

THE METHOD.

"Every man should adopt the system which suits his circumstances and convenience."

"I find that by having the Lord's treasury for the dedicated portion I am free to distribute it whenever objects are presented."

Our Lord spake this parable: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" The Saviour added, "So is he that layeth up treasure for himself and is not rich toward God." This parable describes an utterly selfish and earthly way of looking at possessions. This rich man had no thought of honoring God with his substance and increase, no thought of the poor or of being rich in good works. Self-filled his mind from first to last. He would take his ease, roll in his wealth and in self-indulgence, "eat, drink, and be merry."

If he had been trained in beneficence, learned his duty toward God and man, how different his thoughts would have been! He would have employed his bounty to lay up treasure in Heaven, to make friends of the mammon of unrighteousness.

It is easy to yield assent to the general truth that all we have is from God and yet fall into the error of the rich fool, unless we are diligently taught the obligations of money. Giving is a virtue to be cultivated. St. Paul calls it a grace like "the grace of our Lord Jesus Christ, who though He was rich yet for our sakes became poor," and he adds, "See that ye abound in this grace;" cultivate it, provide for its growth.

Impulsive giving is good, but it is apt to be fitful and capricious. A generous disposition is beautiful, but a life in which heart and conscience are schooled in the thought of dependence upon God and into the habit of frequent returns in acknowledgment of God's goodness will be most fruitful and blessed.

Dives was in torment, not because he had been rich, for Abraham on the opposite side of the gulf had been very rich also, but because while he had good things for himself he overlooked the sufferer at his gate—he forgot the poor. He had not learned the art of beneficence. The beauty and graciousness of being God's almoner he had neglected, to

his own ruin. Beneficence is a Divine art, a heavenly virtue, a Christ-like grace which must be acquired. It must grow by little and little, by more and more through diligent practice, repeated acts becoming habit and habit forming character, adding to faith brotherly kindness and all-embracing charity.

I do not forget that there are other ways of doing good besides giving money. The sympathy and strength that find expression in look and voice and gentle touch and willing feet swift to give succour and to inspire hope and bind up wounds and to speak words of life and cheer, call for consecration and training. Nor do I forget that one may give money even in liberal sums and yet fail of the spirit which makes giving blessed. Sir Launfal in his search for the Holy Grail learned that "the gift without the giver is bare." His haughty gold was refused, while the crust which he shared with another's need was accepted and transfigured. God welcomes the humblest gift which comes from a heart of love and illuminates it so that it shines like a star.

"Who gives himself with his alms feeds three:
Himself, his hungering neighbor, and *Me*."

But the test of man's character is his relation to money and to worldly possessions, and they must needs be transmuted by the force of love penetrating them and turning them into the exchange of Heaven. Only by systematic discipline can we be made to know our power of doing good and learn that "a life of self-denying love is a life of liberty."

I know of but one plan which will meet the requirements of a systematic training in beneficence. It is that which the Apostle Paul lays down in I. Corinthians xvi., 2: "Upon the first day of the week, let every one of you lay by him in store as the Lord hath prospered him." As a principle and rule for guidance it stands unchallenged. It has never been superseded by any other plan, nor improved in any way. It is the only plan which has come down to us with the authority of Inspiration.

It is simple, direct and Divine.

It is personal, practical and efficient.

It combines motive and measure with method.

It does not exempt the rich nor lay a burden upon the poor.

While it is purely voluntary it appeals at once to conscience and heart.

Paley says of it that it provides for "the very thing wanting with most men, the being charitable upon a plan."

St. Chrysostom says: "St. Paul, by not enjoining them to deposit all at once, made his counsel easy, since the gathering by little and little hinders all perception of the burden and the cost."

It affirms the religious obligation of giving, and by fixing on the first day of the week, associates it with the faith of the Gospel. Then men's thoughts are turned from earth to heaven, from the things of this world to the consideration of the next. The great theme of redemption, God's unspeakable Gift, is brought directly to mind. Duty to God and duty to our neighbor must then be weighed. Religious instruction and religious duties are then especially in order. Then there is every incentive to devout acts and every circumstance is calculated to sanctify the gift.

Its frequent recurrence will keep free and open the channels of benevolence so easily closed, and acts often repeated will become habit and form character beautiful in God's sight.

It is universal in application. "On the first day of the week let every one of you lay by him in store." Those of smaller means are reached by it and those of larger means. No one is excluded from its privilege. One who can give but little will find by following this plan that he has given in the aggregate of the year a sum which would not have seemed possible. The waters that pour through the cañon with resistless rush

and roar, and then sweep onward in broad, deep majesty to the ocean, are formed by countless brooks and rills and trickling streamlets and melting snows and rain drops; and so the charity that is to have volume sufficient to carry the Divine love and mercy upon its bosom to remotest regions must be fed from the innumerable gifts of God's children.

Its operation is purely voluntary. "Let every one of you lay by him in store as the Lord hath prospered him." Each one lays the tax upon himself. He is his own judge of how much God has prospered him and how much return he should make. So far as this plan is concerned it does not prescribe the amount which one should give. It presumes the rule that every one will "honor the Lord with his substance and with the first fruits of all his increase," but the sense of duty as to proportion must be found elsewhere. Its spirit is, "What shall I render unto the Lord for all His benefits toward me?" Not how little but how much. "If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not," nevertheless "He that soweth little shall reap little and he that soweth plenteously shall reap plenteously."

It is to be a weekly thank-offering, consecrating gains, celebrating the mercies of God, and providing a fund out of which to supply every need of the Church, and to further its great missionary and charitable works. The amount which one gives is the measure of his estimate of the value of God's gifts to him and of what he, without regard to others should contribute for the glory of God and the needs of his fellow-men.

This plan will prove valuable to each man's life in another way. Its influence upon his daily doings and upon his business transactions cannot fail to be wholesome, for it brings man face to face with his Maker in that pause for rest in which while one gathers up his strength for the forth-putting of energy in the days to come he reviews the transactions of the past week. He will be the more likely to enter upon his secular calling with pure aims if he have on the first day of the week had this kind of business dealing with God. Its regulating influence will be felt also in matters of expenditure.

It is provident also; that is, it provides beforehand for calls which will come. It supplies a purse upon which to draw when appeals for charity are made, and thus one is a trustee of the Lord's treasure in his own possession, and has only to go to his store and not to struggle with the question what he can afford to give. This makes a luxury of giving. A gentleman in Philadelphia some time since sent word to his rector that he had \$3,000 left in his charity-fund in the distributing of which he desired his rector's advice?

While thus regularly accumulating a fund it does not prevent offerings and sacrifices which may be called forth by special occasions or needs or which one may have it in his power to give.

These are some of the manifest advantages by which this excellent, Divine plan of beneficence commends itself as the most efficient method to remedy a serious defect in the Church and in the practice of Christians.

To all these advantages it adds this also, that it is easily adopted. Any one who chooses can begin to put it in practice on the next Lord's Day!

Does not this Divine plan of beneficence lay an imperative duty upon every one who would walk in the way marked out by God?

Is it not the duty of the clergy, in insisting upon enlarged beneficence, to urge all their hearers to adopt a plan so scriptural, so simple, so efficient, and so blessed?

Should not parents commend it to their children in teaching them the way of life?

If this plan were universally adopted would it not provide for every existing want in the Church and speed the Gospel of salvation to the ends of the earth?

The promise of Christ is express to those who endure self-sacrifice for His sake, that they shall receive an hundred-fold recompense in this time; and in the world to come, eternal life.

"God is able to make all grace abound toward you, that ye, having always all sufficiency in all things may abound to every good work."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

DR. DRIGGS' WORK AT PORT HOPE, ALASKA.

ALTHOUGH the first part of my missionary career seemed to be one of trials and perplexities, and at times very discouraging, yet I have in the end succeeded in establishing a school that I am beginning to look upon with considerable pride, and can safely say that never has there been any undertaking in which I was engaged where I have found myself so thoroughly interested. There is scarcely a night but that I fall asleep thinking of my children and what I can do in the future to improve their condition. These thoughts have served to pass the many hours, and I cannot look back to a single day since the first of last October, when I have had the least feeling of loneliness, although I have lived entirely alone.

There is something very fascinating in the work, and no matter how tired one may be there is always some object ahead which one wishes to attain and which continually nerves you to keep pressing onward. My sincere hope is that the Almighty will spare me, so that in future years I may be able to see the benefits derived.

The population has been small this winter; as nearly as I can estimate, about one-half of the people are away—some at Point Barrow, and quite a number of others were wrecked at Icy Cape while on their way to the Mackenzie river with Captain Bain. There are also a number of families at Point Lay, as well as scattered around at other places. The cause of their absence is the scarcity of food last year, but as those that were here the past winter have fared very nicely, it is probable that most of the absent ones will be present next winter. In taking the census this month I counted everybody from the oldest inhabitant down to

the youngest infant, and found that there were only 161 present. Out of that number I have had sixty-eight pupils. Among these sixty-eight were two adults, who ultimately deserted the school, as they had to hunt to supply food for themselves and families. Four young men also deserted from the same cause. All the rest I have retained as scholars. Three I have lost by death. One of these was carried off on the ice and has not been heard from since, and probably froze to death and was eaten by the bears. Another lost his life from frozen feet. I was asked to amputate them, but the big blizzards that were raging at the time rendered it impossible for me to venture out in the dark after school hours. The third scholar died from sudden hemorrhage. While instructing the children I have tried to find out if they as a people have any particular genius. So far I have not discovered any, unless it be in the mechanical line, in which respect they do very well.

My school supplies for next winter will be limited, as all the information I had been able to obtain led me to infer that if I averaged from six to ten scholars a day it would be all that I could hope for. My success has been far greater than that, much to my gratification and to the surprise of the few whites that are here. I have accomplished as much in this my first year as I expected to do in two. My ambition is to increase the daily average and build the school up to 100, which will probably be the full capacity of the tribe when they all return.

I had based my hopes on opening the school on the first of October. At last that day arrived, bringing with it a snow-storm that lasted nine days. Three or four fami-

lies had returned, my school-room was fixed, what wood I had accumulated, amounting to about a quarter of a cord, was sawed and placed behind the stove. That morning I sat in my little kitchen listening eagerly for the first arrival, but, as time wore on, no one came; so, putting on my furs, I was starting for the village when I spied a boy walking on the beach. I called him in and set him to work on the alphabet. That afternoon he progressed as far as the first eight letters, after which I presented him with two or three pancakes left from breakfast, and told him to come the following morning. He has been since one of my best pupils. By seven the next morning he returned, bringing two other boys and two girls. That evening, after school, they all waited about expecting something to eat. I had nothing to give, but promised if they would return the next day I would see what could be done. That evening, while thinking over the subject, the advice given at Port Clarence by Dr. Jackson, recurred to me. He had advised that each one of us include in our next year's orders some sea-biscuits, and at noon give each child one. The advice recurred to me and I made up my mind to put it into execution and see if any benefits were to be derived. So, mixing flour, molasses, and water together, with no baking-powder, I made a sort of cake, which proved to be quite popular and aided me greatly in building up my school. It has been my only means of discipline; for I made it a rule that all scholars had to be in the school-room at least two hours before closing, or their names would not be entered as attendants that day, and therefore they would not receive any cake. The rule has worked well and has gradually enforced an attendance that somewhat approaches regularity.

My first scholars usually arrive at any time from six to seven in the morning with the exception of the long night when the latest I ever knew them to come was twenty minutes after nine. I unlock the door as soon as I hear the first footstep on the frozen snow. They always greet me with A-lapah, although they do not seem to mind the cold. On their first arrival they will gather around the stove; then in ten minutes you can see them running out bare-headed, cutting slices of snow and eating it. I tried to keep the school-room supplied with water, but they

drink it up faster than it can be melted. I have never seen such water drinkers; they seem to look upon a cup of water as a luxury. Perhaps it is their long continued diet of frozen meat and snow-eating that creates the thirst. The meat diet certainly conduces to severe nose-bleeding; every day you can see several scholars running around the school-room with a plug of deer hair sticking out of one or both nostrils.

As a people I like the natives very much in all but their uncleanly habits, in which respect they are most notorious. In my years of medical experience in the tenement-houses of New York City and among the poorest of people I have never witnessed such sights before. They are naturally well disposed and by education will ultimately become a splendid people. There are some, perhaps, who are disposed to evil, but they are very few in number. As far as I am concerned I have not the least personal fear and go in and out among them freely, even into their houses and have always been well treated. It may be that they are learning to look upon me as their friend. The children seem to be very much attached to me, and I have certainly become so to them.

One of my dreams for the future is my mechanical class, which will have to be established later on. There is no natural material to work with, but cast up on the beach for many miles on the south side by last summer's gales is a large amount of driftwood and among that wood is quite an amount of respectable logs that could be sawed into boards. The winds here are very high and blow almost constantly, so the idea has occurred to me, Why can not I utilize the wind power to saw up the boards? Certainly no windmill that I have ever seen in civilization could resist the blizzards. The wheel would have to be so constructed that it could withstand the heavy gales in summer and also be housed in winter. I have thought a great deal on the subject and have arrived at a plan that I believe to be entirely original with myself. It is my intention when I can get the time, to construct a small practical model and see how it will work. If everything should prove successful I shall then want to build a larger one and start a small saw-mill. With the first boards I will construct a workhouse, after which as lumber accumulates, I will build houses for the natives on a modified

plan. The cost of the houses will simply be, two hinges, two or three panes of glass and a few nails. It would prove an excellent way to instruct the mechanical class, besides giving the natives warm, comfortable and more healthful homes than their present mode of underground living, which is undoubtedly doing a great deal towards exterminating the race. Their death rate is out of all proportion to the births—at the ratio of three to one since the first of January. Previous to that date it was yet larger. It seems a pity for they are really the only fit ones to populate this section of our country. If Congress could be induced to send a medical commission up here to investigate the subject, or else a medical man be appointed to each mission, it would do a great amount of good and I do not doubt but that in the end it would achieve grand results in the way of saving the race from extermination.

The news reaches me that the tribe east of here at what the natives call the *napak-took* (woods) are dying off very rapidly this winter from some form of epidemic, probably catarrhal pneumonia. My own medical and surgical experience here has been quite extensive; at times I have had as high as five and six patients in a day. If the patients are unable to walk they are brought in a deerskin bag on a dog-sled; if they are too sick to come out and live in the village I go to see them after the school is dismissed. When they live at long distances I have to appoint some Sunday. The long walk, anywhere from twelve to sixteen miles, wading through snow and then along the beach is anything but agreeable. It takes me about a day to recover from the fatigue. The thermometer always registers considerably below zero; each eyelash has its bead of ice, which if not frequently broken off will gradually obstruct vision; the eyebrows and the moustache also have their icicles. My rifle is always my companion on these trips during the short days and the long night, I consider it best to be armed on account of the liability of meeting bears. Although I have seen but two living ones far out on the ice I know they have been near the mission as I have seen their tracks and one night while at work in the kitchen I recognized the sound of the claws of an animal scratching on the window. At first I did not know but that it was a bear that had been

attracted by the light. Upon investigating I found that it was only a dog that had reached the window by getting on a snow drift. At another time, while plodding on my way home along the beach I suddenly heard what sounded like a deep growl. Instantly cocking my rifle I advanced, half expecting to find a bear, but it turned out to be a dog in a trap. I liberated the poor creature, for which he seemed quite grateful and rolled over on his back for me to scratch his neck. A few weeks previously I had dressed a painful wound of the hand and wrist which Mr. Hackmann had received while trying to befriend a dog in a similar condition.

The last time I had seen the sun was on December 7th, but its total disappearance probably did not occur until the 10th. It was about the middle of the long night that a boy came running late to school, saying that there was a bear on the ice in front. I immediately took my rifle and went out to see as it is not desirable to have any of those troublesome creatures prowling around. No bear was to be seen, but looking far in the south, just above the horizon was the midnight sun! The sight was very realistic and for a time I was under the impression that the sun had returned; the true return did not occur until January 3d, which gave us a night of twenty-four days, although for many days previous and following it is nearly as dark as night. I lighted the first lamps in the school-room November 12th, and had to use them constantly up to February 9th. The day portion of the long night is made up of a twilight that travels from east to west and becomes fainter and fainter as the night advances to its middle, but is never totally extinct. Nature tries to make up the deficiency with brilliant auroras, and the moon does its share by not setting for several days at its full both in December and January. February I am not sure of as the sky was too cloudy to observe. In November I witnessed the rising of three suns. Taking the winter as a whole it has not been nearly as severe as I anticipated, and I have passed through it very nicely, our coldest weather was when the thermometer varied from 27° to 30° or 31° below zero. The average was probably about 15° below. A few miles from here on the main land the thermometer registers very much lower.

At the first station the colored man, McKenzie, died early in December. He had been laid up with rheumatism and was under my care. My visits were of necessity few and far between. The last time I saw him he wept and seemed very glad to see me. I tried to comfort him and promised to call soon and extract some teeth, but in a few days a heart complication put an end to all his sufferings. He was buried in the snow.

October has probably been the most trying month, although there have been some hard times since. My wood supply gave out the first week of the school term, and not wishing to use the coal, as that was to be saved for the severe weather, I tried to get Anakaloota to bring more, but his only reply was, "Wait; the snow is too soft. By and by Mummungga will bring tremendous loads." There was only one thing left to do, and that was, each night after school to take a rope and walk half a mile up the beach, hitch the rope to a log and drag it through the soft snow to the mission, then cut and split it for the following day's supply, making a double trip on Saturdays. The spring then had to be visited and dug out. Next in order was housework. My breakfast was eaten between seven and half-past seven in the morning, the next meal between eight and nine in the evening, with no intermediate lunches, for always everything left from breakfast is begged away. Both Mr. Martin and Mr. Hackmann have my sincere gratitude, for when they heard of the trouble I was in they came for a day and hauled wood.

I have depended on snow through the winter for my water supply. Twice ice has been brought, but as it was not of good quality and inferior to the snow I returned to the latter. The nearest good water lake is six and a half miles from the mission, but requires a walk of eight miles in winter.

The stirring up of the ambition of the children did not occur until February when a series of blizzards set in lasting into March. The storms are beyond description; the ice, with its big mounds, extending as far as the eye could reach, was driven from the ocean on the north side. On the south it was packed, very likely across to Cape Prince of Wales 200 miles distant. The mission at times seemed taxed almost to its utmost to withstand the fury of the gale;

the snow flew by in perfect sheets; the natives could not go on the ice, neither could the children stay out of doors, so they flocked to the mission. I was quite uneasy concerning the little ones of seven and eight years of age, and hired men the first night or two to see that they reached home safely, but found the precaution unnecessary. Weather cannot be too bad for an Esquimaux. One of the worst mornings a woman came with a dog-sled load of wood and asked if I would give her a little flour for it. I was only too glad to do so, my wood having given out at the time and those that were to keep me supplied being away. I therefore gave her six heaping dipperfuls. She seemed much pleased at my generosity and the news rapidly spreading through the village caused a perfect influx of dog-sleds to the mission. It takes from six to eight loads to the cord. After they had brought enough to last through the summer I had them stop although they were very unwilling, food being scarce at the time. I should have allowed them to continue if it were not that it was making too serious an inroad into the flour I had laid by for the children.

During these great storms, while the attendance was larger than usual, I made extra efforts to interest the children and, strange to say, success came from the quarter least expected. I had tried in every way to start a class in arithmetic, but they would not become interested, and seemed to look upon it as an imposition that such a study should be inflicted on them. I had tried in various ways to instruct them in addition, but they were determined that they would not learn. At last, one day, more in desperation than anything else, I remarked that not one should touch a slate until I was through. That excited their curiosity. Then, taking the slate I wrote on each one a few small examples and said I was going to see which one brought me the correct answer first. Immediately the arithmetic class became the centre of attraction, each scholar being anxious to be the first. Even the visitors became excited and urged on their favorite. The rest of the children became anxious to study arithmetic, but it had its price; they must first go through the primer twice, then learn to write their names, besides being able to count and write figures up to 100. From that time on I

could see the improvement. It is remarkable how readily these people learn, even with no hard study on their part; all that is necessary is for them to become interested.

My singing class has been a great aid in one respect, as it nearly obliterated the alphabet class. It would have amused you to see the beginning. I wrote the numerals up to eight. The children laughed, but soon became interested, and tried to sing. I was struck by the very limited range of their voices, and so, calling each one up, tried them individually. As soon as they saw what I was going to do there was a general stampede. You could see little Esquimaux heads sticking out from under the benches and tables; but not one tried to leave the room. As each one was called by name he would come out of his hiding place laughing, and make the effort, for they are very obedient. After practising their voices for one or two weeks, the first tune taught was the alphabet, arranged for singing, the first verse being the capitals written in regular order, the second the small letters written backwards. The tune proved very popular and was sung all over the village. I heard of one young man seventy-five miles away who had learned the alphabet by hearing it sung by some of the Ligara people. He had also procured some of my little slips of manila paper on which simple words are written to drill the children with before advancing them into the primer. He was very much interested and was trying to learn the words.

The writing class was also an interesting feature at first. I gave them two bottles of ink, but they always examined each and decided which they considered the best. That one is used, the other avoided. Each scholar has a pen bearer, whose duty it is to dip the pen into the ink. They also prefer choosing their own positions. Looking over in one corner of the room I saw an object just rising above the table; it was a girl of fourteen. She was on her knees and elbows writing, in another place a boy lay face downwards on the floor, he also was writing, and so the positions chosen were various. It has to be borne in mind that they are not used to chairs and tables at home. Invariably, if beginners make a mistake they try to rectify it by scratching with their finger nails. The introduction of a drawing

class was more of an experiment, and to try to keep the advanced ones busy.

My reading class has been the principal one and the progress made by many of the children has proved quite satisfactory. It has also aided me greatly in learning the language, which is not an easy one to acquire. I can speak it to-day nearly as well as any of the whites that live here, yet I am not able to carry on a conversation of any extent. None of the natives speak English, and so each word has to be learned through diligent inquiry. From my investigations I believe that our Sunday instruction when thoroughly established will prove highly successful. I have already had hearers that were apparently very much interested, but unfortunately at those times, and much to my own disappointment, I was forced to feel keenly the inefficiency which rendered it impossible for me to continue the conversation in their language. In the next winter's work that I have mapped out for myself, I have included Sunday instruction.

Our mission building is the pride of Point Hope, being the first real house that most of the natives have ever seen, they call it *iglopuk* (big house). Visiting natives are always brought to the school. If I go out of the room for a moment, the children gather around the visitors, then read, count and sing to them. They are very proud of their little capabilities in those lines and take considerable pride in "showing themselves off." The house also gives me great satisfaction in all but the large formation of ice which covers the walls, ceilings and everything else. Even the kitchen and schoolroom, which are always kept comfortable through the day, have their limited share. When the thaw set in I was flooded for over a week and was forced to bore holes through the floors to allow the water to escape. However, I have plans which will probably limit the ice formation to a certain extent, one is ventilation. It must be borne in mind that the large attendance of people at the mission building and the steam arising from them on coming into the warm room, besides their breath, along with what steam is formed by the fires, all forms ice on the walls and ceilings. This condition lasts from four to six months, and therefore the necessity of good ventilation. Although I was forced to desert my sleeping-room in November on account of the condensing and

freezing of my breath on the blankets and the danger of having any exposed portion of my face frozen, my nose having been very slightly touched one night while asleep, yet I have not suffered from the cold. I did more shivering last summer while forced to stay on the south side than I have this whole winter and were I given my choice between a hot and cold climate I should invariably choose the cold.

By my third year I expect to have everything in splendid working order. What books are required will be here; all improvements that are necessary will have been made; I shall have mastered the language, and it is my intention, God willing, to make it the golden year of the mission. The

fourth year I wish to start the mechanical class.

It has often been my wish that this house was larger, for I believe that the principles worked out here would make any mission succeed in the course of time. I have tried to make the school popular and raise the ambition of the children. The natives are learning to rely on me in sickness and trouble, and through the good example I have tried to set them I have gained their confidence, which will go a long way towards helping the work in the future.

Trusting that our Heavenly Father will guard and guide my footsteps in the future, I am, Yours sincerely, JOHN B. DRIGGS.

POINT HOPE, April 21st, 1891.

MISSIONARY INTELLIGENCE.

COLORADO.—Bishop Spalding writes, under date of February 10th: "It has already become necessary to supplement what was said to your readers in my letter in the February number, touching the relative importance of places constituting missionary ground. The inference would be, from what was then said, that among the many missionary points and districts mentioned, those of Creede and Cripple Creek were among the last to require attention.

"In the few weeks since I wrote you, all this has changed. There seemed no reason to expect the extraordinary developments that are now occurring. Since Leadville in 1879, and Aspen in 1885, came to the front as mining towns, no more like developments were expected. Now, however, the old Leadville days have returned, and are reproduced at Creede, and in a slightly less degree only on Cripple Creek. At the former point, if we may believe reports from trustworthy people, there are 6,000 men, and at the latter more than 3,000. Creede has already electric lights and large hotels, and innumerable saloons and like places of resort, and the places in the Cripple Creek district are following suit. The mineral product is already very large and rapidly increasing. To Creede the railroad has already been extended from Wagon-wheel Gap. To Cripple Creek a stage road has been completed from Florissant, twenty miles, on the Colorado Midland road. Other wagon roads are building from Florence and from Cañon

City, and one or more railways are expected to be built in the near future.

"As yet there is no missionary of any sort on the ground in either district, but the Congregationalists are seeking for lots. The Methodists are advertising for a minister to go to Creede without pledge of salary, trusting to the people to support him and to build. If the right kind of a man is found, there will be no difficulty as to support and church-building.

"We have been able as yet to do nothing beyond making inquiries. It is obvious that we must have a good man for each place very soon. The lowest estimate anybody makes is that by July Creede will have 10,000 population. If it is to be another Leadville, as so many people, qualified apparently to judge, believe, a little later it may have 20,000. The other district will present similar claims. Who are the clergymen to undertake work at these points? Men of great practical ability are wanted, men of self-denial and holy zeal and efficiency. For such men the support will come from people on the ground and in providential special offerings as their wants are known.

"We are supporting missionaries at the rate of over \$6,000 a year. An addition to this of at least \$1,000 is needed, and for church-building at least as much more; but first of all the men of consecrated zeal and ability to pioneer the work are required. Whom shall we send? What good man will say, 'Here am I, send me.'"

WASHINGTON.—THE following words are taken from a sermon delivered in St. Luke's Church, Tacoma, on Sunday, February 7th, by the Rev. John Dows Hills, the rector: "Where shall we begin to work in the vast field of missions? Begin? Why here in Washington. Have you forgotten that Washington is still a missionary jurisdiction? Have you forgotten that our Bishop is still a Missionary Bishop? Because you and I live in one of the three great cities of the state, have we forgotten that, outside of these three cities, Washington is, in fact as well as in name, a missionary jurisdiction? Count up the communicants in the state. They number, 2,200. Fifteen hundred of these are in Tacoma, Seattle and Spokane. Six hundred are in Tacoma alone, and there are hardly more in the state (the three cities excepted) than in Tacoma itself, and the area of the state is more than 69,000 square miles.

"I tell you, dear fellow-Churchmen of Washington, it is time for us to look upon the new towns and villages as something besides places in which to make money through the purchase of town-lots. It is time for us to think of the great multitudes who have committed themselves to the grand state of our adoption, 'for better for worse,' as beings with immortal souls to whom we owe the pure 'faith as it is in Jesus.' It is time for us to look out from our parochial lines, within which we have kept too much of our interest in things pertaining to God, and to give some time, some money, to the great cause of missions in the state. Look near home, first. We ought to be supporting with enthusiastic interest the goodly mission of St. Andrew's out on Sixth avenue. We ought all to be talking and doing for our own mission at Larchmont, six miles out. The south end of the city, out near Thirty-fifth street, is ripe for the starting of another mission, and at Edison, the splendid manufacturing suburb—well, we have done nothing at all there. Now take the map, and go on a little trip with me. We will stay in western Washington, leaving the magnificent field east of the Cascades, which must one day be a diocese of itself. Go around the sound first. I need not do more than mention names, for we all know something of the Church's work near us. We

know of the work in Kent and in Puyallup, the splendid group of parishes and missions in sister city Seattle, and, going north from thence, of the Church in Ballard, Fairhaven, Whatcom, Sedro, Blaine, Anacortes and Port Townsend; but, after all, is it not a small showing for the extent of country? Then, going south from Tacoma, Olympia, Chehalis, Centralia and Vancouver take us to the Oregon line.

"Now look again at the map, for we go into less known fields. Start from the Columbia river near the Pacific, and go north over the counties. Pacific, Chehalis, Mason, Kitsap, Jefferson and Clallam—so they run. Think of the 200 miles they cover from the Oregon line to the straits of Juan de Fuca. On Shoalwater bay, in Pacific county, the Rev. Dr. Nevius, Washington's pioneer and long-time devoted clergyman, serves South Bend and also goes over to Ocosta in the next county on the south shore of Gray's harbor. Then, on the north side of that harbor, in Chehalis county the Rev. Mr. Bell serves Hoquiam, Aberdeen, Montesano and Elma. This is all, except the long-established work in Port Townsend on the extreme north-east. Speaking of Mr. Bell reminds me that, in all that great extent of country (Port Townsend only excepted), the Church has but a single building, and that has recently been erected as a rectory at Aberdeen. Let me tell you of this rectory, that, with its story-and-a-half and its six rooms, some of them large enough to be used for services, it was built at an extreme cost of \$439, Mr. Bell working with pick and shovel in the excavating and with the saw and hammer in the building.

"This is the showing of western Washington. Now let western Washington Church-people wake up to their great opportunities and greater responsibilities. Let every Churchwoman find time for work in the newly established Tacoma branch of the Woman's Auxiliary. Let every Churchman open his heart and his purse wider than to parochial objects alone. Let St. Luke's, Tacoma, take the first place among our parishes in working and giving to the cause of missions in the state. Henceforth let your watchword be what mine has been to-day—'Missions!'"

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

THE DAY-SCHOOLS AT WUCHANG, CHINA.

ST. THOMAS' SCHOOL, IN THE FU-KAI (STREET).

THIS school, during the past year, has been under the charge of Mr. Liang-to Wen, who will be remembered as one of the old pupils of the Boone school. He takes the place of Mr. Yin-sung Liu, who has now been ordained to the Diaconate. The school has been well kept up as regards numbers, although all our day-schools suffered a little during the riot scare in the early summer. The pupils of this school attend daily Morning Prayer in the chapel adjoining, and on Sunday afternoon are addressed by one of the divinity-students, and instructed by him, and prepared by the rector for the public catechising, which takes place once a month. I hope the day is not far distant when we may be able to do something toward improving this property, which is, in some respects, the most dilapidated mission property we have. We need to have the chapel thoroughly repaired and the entire school building should be rebuilt. The old European gateway should be removed and a neat Chinese gateway put in its place. This location is one of the most important in the city of Wuchang, and the school should be kept right up to the mark, for it has a grand future before it. Who will help toward this much-needed improvement, and thus enable us to make St. Thomas' Church and School the very centre of our city mission?

ST. ANDREW'S SCHOOL, IN THE HEU TSANG-KAI (STREET).

Mr. Tsang continues in charge of this the largest and so far the most important of our city day-schools. The room only accommodates about sixteen pupils comfortably, but from twenty to thirty are crowded in

there during the year. In this school geography and arithmetic are regularly taught, and by foreign maps and through foreign methods the little Chinese boy learns about his own land and people! I was able this year to recommend Mr. Tsang to a position as private instructor in Chinese to Professor Robinson of the viceroy's college, thus enabling him to add a little to his income by working in the evenings at the *yamen* after his day's work was over at the college. The location of this school is very important, for it is really the centre of our Church work in the other half of Wuchang. The school is close behind one of the largest of the city temples and in the immediate vicinity of a number of public buildings and offices. Mr. Tsang has lived here long enough now to have secured a friendly foothold and to have made many friends among the neighbors. Surely there can be no nobler object than for a parish or a Sunday-school or perhaps a single layman at home to help the Board toward the support of one or more of these schools. A noble Christian lady in the city of New York has set the example by supporting this entire school for a year. Who will follow in her footsteps?

ST. STEPHEN'S SCHOOL, OUTSIDE THE EAST GATE OF THE CITY.

This school now appears in the annual reports for the first time, although accounts of its location, opening, etc., have been published in THE SPIRIT OF MISSIONS. This is strictly our "country school," for it is some two miles outside the city on the main road leading to the centre of the Province. It was opened during the fall and was put in charge of Mr. Li, an elderly man, who has been a member of our mission for some

years. The school is a very simple building of the type found in the country districts about Wuchang, one half being occupied by the family of the teacher and the other half being given up to the school. We have the great advantage of being first upon the ground; there is not a school of any description anywhere in the vicinity. The school has been named St. Stephen's because the first funds for its support have come from St. Stephen's guild for intercessory prayer. It is at present a small work and a work of the simpler kind, but an all-important work in helping to bring some rays of light into this mass of heathen darkness. We must never, while holding the great strongholds in the cities, be tempted to forget the work in the outposts. We have planted the seed here, and now we are quietly waiting for it to grow in God's good time and way.

ST. AUGUSTINE'S SCHOOL, OUTSIDE THE NORTH
GATE OF THE CITY.

This is the most recently opened of all our schools and takes up part of the lower story of the St. Augustine's mission house just outside the north gate of the city. The school was opened in the early spring under the charge of Mr. Hao Hsuin Tsen, one of the graduates of St. John's College, Shanghai, and a young man who has been brought up in the mission from boyhood. It opened under the most favorable auspices, and the

numbers rapidly increased from ten to over twenty. It is the first time, so far as I know, in which people have come and begged us to take their children so soon after the opening of the school—some parents actually offering to furnish the desks and chairs themselves. The Rev. Mr. Liu has conducted services here in the afternoon and the Christian books are regularly taught. The good effect of the presence of the school has already shown itself in the lessening of the abuse and insults which formerly greeted all visitors to that immediate section, for the Chinese are beginning to distinguish now between good and bad foreigners. Hitherto, Christianity has simply been "the foreigner's religion," but now they are beginning to see that all foreigners are not necessarily Christians. They are also beginning to associate "good foreigners" with the sign of the Cross. The Chinese expression for "Cross" is "the figure ten frame," because the figure ten is simply a cross, thus \times , and they are coming to see that the people who live in the house that bears the "golden figure ten frame" upon it are really their friends and benefactors. We hope in time to make St. Augustine's House a strong centre of Church work for all that outlying district, and the school is the first beginning. May God bless the effort made in His Name!

SIDNEY C. PARTRIDGE.

ANNOUNCEMENTS.

China.—Mrs. William J. Boone and son left Shanghai, January 2d, and, sailing from Yokohama by steamer "Gælic," January 10th, arrived in San Francisco on the 23d, and reached New York on the 80th.

—The Standing Committee of the Missionary Jurisdiction of Shanghai, by request of the Rev. Mr. Locke, and in accordance with his own desire, have transferred the Rev. James A. Ingle from Shanghai to Hankow.

CHINA.

RESOLUTIONS ON BISHOP BOONE'S DEATH.

FOLLOWING are the resolutions on the death of Bishop Boone adopted by the clergy and laity of the China mission:

WHEREAS: It has pleased our Heavenly Father, "whose never-failing Providence ordereth all things in Heaven and in earth," to take away from us our beloved shepherd and Bishop, William Jones Boone, be it

Resolved: That we, the clergy and laity of the mission in China, do hereby declare our high esteem and love for our Bishop, our

sincere appreciation of his constant kindness to all, of his faithfulness in his work and conscientiousness in the performance of all the duties of his high office.

Resolved: That we express our deep sense of our personal loss and the loss to the mission in the death of our Bishop, especially at this time when the political affairs of this nation and the work of missions are in so disturbed a state; the judiciousness with which he carried on the transactions so far during the crisis leading us to feel that all

would, as far as lay in his power, have been guided by him to the best possible results.

Resolved: That we tender to his beloved wife and family our deepest sympathy, praying that the Divine Comforter may grant to them that consolation in full measure which is the blessed portion of those who grieve for them that "sleep in Jesus."

Resolved: That a copy of these resolutions be sent to the family, and also for publication in the Church papers in America.

[Signed],

E. H. Thomson, Y. K. Yen, Arthur H. Locke, F. R. Graves, Herbert Sowerby, H. N. Woo, F. L. Hawks Pott, Y. T. Chu, Robert K. Massie, James Addison Ingle, Marie Haslep, S. E. Smalley, Percy Mathews, Edward M. Merrins, Stepha L. Dodson.

A REPORT FROM THE REV. MR. THOMSON.

The Rev. E. H. Thomson took up his renewed work in the China mission in January of last year, and writes of its general character as follows: "Besides the general superintendence of the work in connection with Christ Church in the city of Shanghai and of the districts of Nan-ziang and Kia-ding, I have taken up the evangelistic work to the north-west of those cities.

THE CITY.

"The work in the native city presents no new features, but is indeed, as all city work in China is, very slow and very trying to the faith and spirits of the laborers. Yet, as one enters the gates of our old church in the native city here, there is as it were a feeling of awe when he remembers all the sainted ones who have labored there in the raw and penetrating cold, and in the damp and sweltering heat of our Shanghai summers. How they taught and prayed and preached in the years which have gone! Yet how small and feeble is the body of worshipers there. It is true, many who began their Christian life there are now earnest workers in other fields, and not a few have gone to rest in Paradise with those who toiled for them and now also rest from their labors.

"I would most earnestly recommend, that, if possible, a new departure be made in the city work. First, that the present church building be taken down. It is rapidly becoming dangerous from the decay of the old timbers. If repairs are made, much expense is incurred from the extent of the work necessarily to be done. The materials of the

present building, so far as available, can be used in erecting a more suitable edifice on the same lot of land, together with a residence for the native minister and a dwelling for an assistant or a sexton. We have land enough for a suitable church edifice, pastor's residence, rooms for an assistant, for boys' and girls' schools, and also for a dispensary, where medical aid to the poor could be given. It would be advisable to rent a house for a street chapel, having a good, airy room to be well fitted-up, in which a short mission service could be held, besides the preaching, three or four times each week.

"I would further suggest that the work be put under the charge of one of our native Presbyters and an assistant, with one Bible-woman, and the city work pushed. If you deem it advisable it might be under the general oversight of one of the foreign clergy. The feeling in the minds of many is that the city is almost a hopeless field and so the work is done in a less vigorous manner than elsewhere. There is vastly more being done just outside of the city walls in the foreign concessions. Yet what field could be more difficult than the foreign settlements? I am quite confident that with a small and active corps of native workers, there is a promising field white with the harvest just here at our doors. A field upon which much labor has been expended and where there are thousands who have a fair knowledge of Christian truths.

THE DAY-SCHOOLS.

"The day-schools remain much the same as in years past. Many of the teachers work well and endeavor to do their duty as far as they know how to do it. Yet, the work as a whole is not up to what we would wish and it has given me much thought. Important as it is and useful, yet it seems to lack some quality to make it more efficient. The Rev. Mr. Yen has given me much kindly counsel when in consultation with him on the subject. I send you a special statistical table showing the exact work being done in the schools in each field during the Chinese first quarter. We have only two day-schools, in all our Nan-ziang and Kia-ding districts. There ought to be at least three more there.

NEW EVANGELISTIC WORK.

"Much of my time has been given to opening up the field to the north and west of Kia-ding and Liu-wu. A general de-

scription of our first effort, will be enough to give you an outline of the work. I left Shanghai February 27th, after some delay from its being the Chinese New Year season, when boats are in great demand. Stopping to call on Deacon Chun at Nan-ziang, I preached for him and then went on to Kia-ding, was there over Sunday, and preached, Deacon Tong assisting in the service. I visited and preached at the West Gate chapel and Uga-kong. Early the following morning we left for Liu-wu, the Rev. Mr. Hwa being with me. Liu-wu is the Rev. Mr. Ku's present station. The town is an old port once of much importance, but it has been entirely overshadowed by Shanghai with its vast foreign and native trade. We have here five native communicants, a very neatly fitted-up chapel for Sunday services, and also a room for a street chapel. I preached here twice, and the next day the Rev. Mr. Hwa, and Mr. Dzung, the catechist, left with me in another boat. On my boat we took our meals (Chinese) and had our services, they sleeping in theirs.

"We could have two smaller boats, so the expenses would not be greatly increased. We found two boats was a great convenience in working. Calling their boat in the country the expense was much less. Their boat was about forty cents a day including two men, the men furnishing their own meals. At the first place we called on an old member of the Church and preached some four or five times to the heathen on the streets and in the temple courts. We reached Ta-tsong that night, and preached inside and outside of the city, and met with no opposition or rude treatment. This place has always been bitterly opposed to any missionary, native or foreign, coming to reside among them. It was from this place the Rev. H. N. Woo was driven out. The Methodists have tried long, but have been unable, to get a hold so as to have a resident worker. I may add here that after my third visit the Rev. Mr. Hwa has rented a fairly good house outside of the South Gate, where we propose to open a dispensary for the present and put a man there to work. The Rev. Mr. Ku will also visit it regularly, and Mr. Hwa at times. I must keep in the background for a time, only preaching on the streets.

"We passed on from town to town, visiting and preaching and selling books in every

place which I had laid down as in a certain circle on the map. I have not liked selling books heretofore, but we found it most helpful in our work. When the people tire of preaching and become noisy, it quiets them at once to stop and say, 'Now we are going to sell books,' buying and selling is, to many Chinese, 'the chief end of man.' When you stop preaching and begin to sell books, that is something serious. We sold at times quite a number of the parts of the New Testament. I prefer St. Mark's Gospel and the Gospel according to St. Luke. Let us pray that God may bless His Word in every form in which it may reach this people.

"Thus we went on from place to place. We were received kindly as a rule, and were much less reviled than in the native city here at Shanghai. We visited some twenty-two cities, towns and villages, and spoke something over 100 times. There are no protestant missionaries in any of the new places which I visited. There seems to be a large opening for mission work in this direction. There are many large places which I have not reached, and which, for one who has to spend a part of the time at Shanghai, it would be difficult to visit regularly."

MR. SOWERBY'S WORK.

The Rev. Mr. Sowerby writes from Shanghai, under date of December 3d last, as follows: "The consuls have not yet got the mission at I-chang or my personal claims settled, but it took over six months in the Wuhu case, so we must wait. As the English consulate will be completed in the spring, we have the offer of the house that the consul now lives in. This will be better than living in a house-boat, because Mrs. Sowerby and family can join me, and because I can better carry on the mission work while building, than I could in a boat. I have been to Wuhu, and was very kindly entertained by the English consul, Mr. Ford. Mr. and Mrs. Ford are very earnest Christian people, and were always very glad to see our late Bishop. Mrs. Ford attends the Chinese service, which is a thing so few in China will do. I found the work much better than I expected. The Rev. Mr. Yang seems to be getting along much better than he did a few years ago. Over a dozen persons received the Holy Communion, and he reports that he visits the villages on all sides, and has had made and varnished some boards on

which he has pasted tracts. These he changes from time to time and place to place, the few friends he has made in these places being willing to hang them up for him.

"The Rev. Mr. Ingle has paid Hankow a visit, and Mr. Thomson told me that he thought Mr. Ingle would work at Hankow. I am very glad to hear it, as Mr. Locke greatly needs help. I see in the *Messenger* that the Rev. David Hill, in an article on 'Evangelists,' makes a strong point of

'rented houses' and also of 'avoiding appeals to the local mandarins.' Mr. Hill is a missionary of great experience, and I am glad to see that what I wrote you is supported by so good an authority. The work in I-chang and Sha-sze has been delayed, I will not say injured, and certainly not destroyed. I do not despair of sending you in June a good report, though numbers will not be what we expected. The work will have been tested and strengthened spiritually."

JAPAN.

NEEDS OF ST. JOHN'S CHURCH, OSAKA.

By instruction of the Board of Managers, we publish the following translation of an appeal for assistance from the native congregation of St. John's Church, Osaka :

"APPEAL.

"St. John's Church, Osaka, under the earnest and faithful labors of those sent to Japan by our brothers and sisters of the American Church, was formed less than three-and-a-half years ago. By God's blessing it has grown into a permanent organization. For this we desire first humbly to thank God our loving Father, and next to express our gratitude to the American mission for its affectionate assistance.

"We have for a long time desired to build a suitable church for the worship of God, and have succeeded in setting apart sixty dollars for that purpose. We knew that, being but few in number and poor in money, we must wait several years at least before being at all able to erect a church building. The rented house in which we are now worshipping is about to be sold to a Buddhist priest, who will not allow us to keep the place after our lease expires. We must, therefore, during the coming year, provide another place for our services.

"Our little flock, therefore, after many and prayerful consultations have decided that instead of renting another house we should humbly tell our trouble to our brothers and sisters in America.

"We wish to place before you an estimate of what is absolutely needed for a modest church :

"Land, 60 tsubo (360 square feet), \$1,200; building, \$1,300; total \$2,500.

"MAEDA RYOJIRO,

"OLSUKA KOREAKI,

"Committee of St. John's Church."

In forwarding this appeal from Osaka, December 28th last the Rev. John McKim writes :

"I most heartily endorse their request. The people connected with that church have ever been foremost in helping themselves, at the same time not forgetting their duty to others. They have given liberally of their poverty to the Japanese Church Missionary Society, and, through their ladies' society, have organized St. John's orphanage, which under their direction lovingly cares for about twenty destitute Japanese children.

"There are but eighteen adult communicants who are able to contribute regularly to the church expenses. The sum needed monthly to meet their present obligations is eleven dollars. This to our Church-people in America may seem but a small sum; but, if they will bear in mind that the income of these people ranges from ten to thirty dollars a month, their contributions will not be considered insignificant. Their estimate for building is a very modest one. They are, with their present members, absolutely unable to do more than meet their monthly obligations. Cannot the Church at home come to their assistance?"

— The Rev. J. Peck, of the Diocese of Moosonee, furnishes a journal of a visit to the Esquimaux in the neighborhood of Little Whale river. This station has been given up by the Hudson's Bay Company, and consequently it is no longer visited by the natives. Mr. Peck took down the church there to remove it to Great Whale river. He calculates that there are 30,000 Esquimaux yet unreached, and offers to go forward if relieved of the work at Fort George.

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT the Church may this year more than ever before faithfully observe the season of Lent.
- II. That the children of the Church may be stirred up to active interest in missions during the season of Lent.

ON THE SEA.

ONCE Thy servants toiled in rowing
On the Galilean sea;
Waves rose high, rough winds were blowing,
How they longed, O Lord, for Thee !
From the mountain-top beholding
With the sleepless eye of love.
Even then their strength upholding,
Thou didst watch them from above.
O'er the waters wildly raging.
Thou to save Thine own didst come,
Every fear and doubt assuaging
Quickly didst Thou bring them home.
Lord, still toil Thy sons and daughters
On the world's dark, troubled sea,
And 'mid roar of winds and waters
Still they look and long for Thee !
Far on high in glory seated,
Watching from Thy Father's Throne
Till Thy purpose be completed,
Thou dost still uphold Thine own.
Darkest waters shall not harm them,
Roughest winds shall work no ill,
Tempests fierce may not alarm them,
All are subject to Thy will.
When the night of toil is ended,
Then we look for Thee to come,
And, by angel hosts attended,
Bear Thy people safely home !

—Sarah Geraldina Stock, in *Church Missionary Gleaner*.

THE GREATEST NEED OF THE CHURCH.

WHAT is the greatest need of the Church to-day ? We answer, A divine enthusiasm; a mighty passion for the Kingdom of God on earth, embracing all the populations of the globe—all China, all India, all Africa,

all Europe, all America, and all the islands of all the oceans; a Kingdom as wide-reaching as the manifold life of man, involving obedience to the will of God in all positions and relations—in the sphere of the family, of social life, of business life, of political life; a Kingdom whose progress shall be marked by the growing consecration of the people of God, the preaching of the Gospel to the poor, the overthrow of oppression, the extermination of drunkenness and the passions of lust and the greed of gain, the destruction of superstition, idolatry and all forms of infidelity, the sway of truth, and love, and righteousness over all the earth; a divine enthusiasm—a mighty passion of love and loyalty, impelling the soldiers of Jesus Christ to conquer for Him all the kingdoms of the globe on which His cross of shame and agony was set up, and from which He uttered the cry of expiring and redeeming love.—*Rev. Dr. G. W. Northrup.*

A MOVING SPECTACLE.

AGAIN we have come round to that period of the year when the Great Eastern railway station in Liverpool street is one of the sights of London. We know no more impressive scene anywhere than may be witnessed there any Thursday, between ten and eleven A.M., in October and November. A train of immense length stretches from end to end of the great departure platform. That platform is thronged with people: not excursionists bound for Epping Forest or Southend; not city men returning from business to suburban homes; but men and women in the front ranks of English society; bronzed veterans in the queen's service going forth again to India and the East after a time of furlough home; splendid specimens of the young manhood of the country starting on careers that promise fame and fortune; proud and yet tearful wives and mothers and sisters and daughters parting with their nearest and dearest. For that train is the weekly "P. & O. train," which takes to the docks the passengers by the autumn Peninsula and Oriental steamers; and scarcely anywhere else can you find such a gathering of the

bravest and noblest of the British nation. Truly it is a moving spectacle; but there is one feature in it, not much noticed, but of deepest interest to those who look for the Lord's appearing and His Kingdom. Entering some of those railway carriages are small bands of the servants and messengers of the King of kings: bronzed veterans too, some of them, in His service; noble specimens, others of them, of young manhood, yes, and of young womanhood also; and again, the wives and mothers and sisters and daughters, and the fathers, and the brothers to be left behind. Upon them, surely, should the eyes of the Church rest with special and prayerful sympathy.

So we wave our hats and handkerchiefs as the long train moves out of the station, our hearts swelling with mingled joy and sorrow, pride and humble thankfulness. "God be with them till we meet again!" —*Church Missionary Gleaner* (London), for November, 1891.

THE SOSHI.

THE *soshi* or "lusty knights" of Japan are a class of wild young men who have been giving much trouble by their disorderly conduct toward native officials and foreign residents, several of whom have been attacked by them. They have also been great disturbers of Christian meetings. A number of them have been arrested and punished, but disturbances still occur. A missionary, writing very recently, says: "One of these rough leaders, who could boast of having used his cane on the head of a member of parliament, was present with the distinct purpose of breaking up our meeting; but the eloquent and pointed address of the pastor was 'so sweet' that he confessed the next day to the evangelist that he could not find any good chance to raise a disturbance.

"He thought his time for an attack had come in my speech when I quoted Dr. Nee-sima as having said that Buddhism did not allow a woman to go to paradise, since from birth she is an unclean thing. At this he stood, and, flourishing his stick, shouted 'It's a lie! a lie!' To which I replied that if it were a lie he could thank one of his own nation for it, as I was merely quoting the words of a Japanese. Thus I saved my skull, perhaps, from the crack of a *soshi's*

stick. At any rate, he made no more disturbance. He told the evangelist afterward that he never knew that Christianity was so widely concerned with every department of life—with the family, society, education, and government. 'I must look into it for myself,' he said."

READING AND SKIMMING.

A FRIEND in our sanctum recently picked up a copy of *THE SPIRIT OF MISSIONS*, and glancing lightly through it, remarked—"This strikes me as a peculiarly dull magazine." A few days later, while necessarily detained for an hour or two in the same place, he again took up the identical number of the same work, and after an absorbed perusal of its contents, remarked thoughtfully: "This is a very interesting number of this magazine!"

We said nothing; but a better instance of the difference between reading and skimming could scarcely be furnished. The habit of merely glancing through a periodical is often injurious to reader and editor alike. Read attentively and earnestly if it is only a page when you read at all, and do not pass judgment on any work until you have given it fair and honest attention.—*Selected.*

MISSIONARY SPIRIT AMONG THE CHINESE.

THE Rev. Dr. Pond, superintendent of the missions of the American Home Missionary Society among the Chinese on the Pacific coast, says: "The development of the missionary spirit among our Chinese, the wisdom and enterprise with which they plan, and the liberality with which they give for work in China, as well as the work here, are an ever-increasing surprise to me. In addition to what they have been doing for their Chinese missionary society in years past, they are now proposing to establish a mission headquarters at Canton, and have already subscribed \$600 with an almost assured prospect of carrying the amount up above \$1,000. Their offerings for Christian work here and abroad during the current year seem likely to rise almost to \$5,000. I don't know any body of American Christians that on the average do better than that, considering their number and resources."

ADDRESS OF A BENGALI CLERGY-MAN.

THE Rev. Roger Dutt, a Bengali clergyman from Cawnpore, recently addressed the members of the committee of the Society for the Propagation of the Gospel, being about to sail the next day for India, after his first visit to England. Mr. Dutt spoke of his having been glad of the opportunity of seeing England, and observing the effects of centuries of Christianity. He said that he had been asked whether the missions in India were failures, and that he answered that they were certainly not. There is an impatience about missions. People appear to think that the Gospel has only to be preached, and that then the place where it is preached will straightway be won; but when Christian people are themselves so long in their contest with their besetting sins, Mr. Dutt urged that it should not be expected that those sunk in sin in India should immediately rise. The conversion of England occupied centuries. India is twenty-seven times as large as England, and contains 280,000,000, as against perhaps 2,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are occupied by missions. Mr. Dutt reminded the meeting of Bishop Lightfoot's observation that the rate of progress in missions varies. Where Christianity is confronted with a higher civilization its progress is necessarily slower, though not less sure. He quoted some very striking figures from the census returns, showing how rapid the growth of Christianity had been in recent years. In 1851 there were 91,000 Christians in India; in 1861 there were 138,000, an increase of fifty-three per cent.; in 1871 there were 224,000, an increase of sixty-one per cent.; in 1881 there were 417,000, an increase of eighty-six per cent. This year the Christians are reckoned to be 2,000,000 in number.

MISSIONARIES RESPECTED IN CHINA.

THE Methodist Bishop Goodsell has lately returned from a personal inspection of the missions of his denomination in Japan, Corea, and China. While he was in the last-named country he received a letter from the Hon. Charles Denby, United

States Minister at Peking, on what his acquaintance with the missionaries generally had taught him. Following is an extract from the letter: "The best man and the best intellects among foreigners in China respect and esteem them. I have done my best to protect them, to extend their influence here and at home, because I know that they are honest, industrious, unselfish, and that, while their main object is to save souls, collaterally and necessarily they benefit civilization as much as they advance the cause of true religion."

General J. H. Wilson, in his work on China, characterizes Mr. Denby as "our able and distinguished representative."

FRAGMENTS.

— The Methodist Woman's Foreign Missionary Society has appropriated the sum of \$275,000 for the work of this year.

— Under the title of "Church Work in North China" Bishop Scott has published, through the Society for Promoting Christian Knowledge, an account of his diocese, and of the work of the Church within his jurisdiction.

— A party of Russian merchants visiting the tea fields in China were treated with the same hostility which has been shown toward other foreigners. This shows that the disturbances have not resulted simply from opposition to missions.

— Among the receipts of the Basle Missionary Society last year were \$58,000 from poor friends of the society, who subscribed one cent a week. Collectors obtained the amount from them once in ten weeks. These collections are known by the name of the *sou missionnaire*.

— Mr. James Monro, C. B., who succeeded Sir Charles Warren as chief commissioner of police in London, has sailed with his daughter for Calcutta, with a view to beginning, independently and at his own charges, a mission in Bengal, where he once held a government appointment.

— A lady in India not connected with any mission board has attempted a postal mission, or sending packets of tracts to the temples. Only from one temple was the packet returned. The priests are accessible in this way, and also the "dancing girls," who can all read the vernacular.

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE March meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday the 24th, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

LENTEN MISSIONARY MEETINGS.

FROM New Hampshire comes a printed appeal addressed to the parish branches of that diocese, which we take pleasure in printing, feeling that it contains a suggestion which may well be followed in other dioceses.

The Executive Committee of the New Hampshire Branch of the Woman's Auxiliary to the Board of Missions ask each parish branch to meet on Thursday afternoon of each week during Lent. The meetings to be opened by a brief Scripture reading and the collects appointed for our use, the time to be spent in work we have engaged to do for the Auxiliary.

At each meeting one member to be prepared to read a leaflet or an article from THE SPIRIT OF MISSIONS. It is especially desired that the article on The Prayer Book in the November number be given.

The rector to be asked to close the meeting with a brief address and prayers.

That our branches uniting together at the same time in the same way, we shall feel ourselves part of one great whole.

"Content in work to do the thing we can, and not presume to fret because it's little."

Our little things done for God in the name of Jesus Christ, His Son our Lord.

By this means we hope to awaken a deeper interest in missions and mission work in our diocese and in our country.

MRS. M. L. GRIFFIN.

MRS. W. W. NILES.

MRS. C. B. RICE.

MRS. S. E. LOVELL.

MISS H. W. AUBIN.

FEBRUARY, 1892.

THE CHURCH PERIODICAL CLUB.

WE ask the attention of the members of the Woman's Auxiliary who, in recent years, have been associated with Mrs. Fargo in her laborious work in the Church Periodical Club, to the following letter received from her successor. It was written in response to a letter of sympathy with the great loss sustained in Mrs. Fargo's death, a loss in which the Club may gain, through increased earnestness on the part of its members in following the example of earnest and enthusiastic endeavor which she set before them.

The letter reads :

The death of our beloved president, Mrs. Fargo, has placed a heavy responsibility on

those on whom the work now devolves. I am grateful to all of you who were in any way connected with her great work, for your kindly words of sympathy.

I trust to be able, with the aid of the other good workers in this noble mission work of the Church, to carry out dear Mrs. Fargo's work in her own way, with one exception. Now that we have a central office, books and papers which would not be sent out through the Church Periodical Club may be sent there, and we will send them out.

I shall try to help your branch of the work in every way that I can, and ask your co-operation in ours.

Office of the Club: 16 East 44th Street, New York.

JAPAN.

WOMAN'S WORK IN OSAKA.

MISS Bull writes on the 30th of January of the interesting work being carried on by and among the native Churchwomen of Osaka:

THE ORPHANAGE.

Your letter, containing such glad Christmas news, was received last Sunday morning, and I told it to the ladies who were present at the morning service at St. John's Church, after service was over. You would have felt repaid for your kind efforts in suggesting the Orphanage as a worthy object, and in writing to tell of the success of your suggestion, if you could have seen how delighted the ladies were.

If they could only have the two hundred and fifty dollars now, while the rate is so favorable, it would yield over three hundred and twenty *yen*, which, added to the nearly five hundred *yen* they have already gathered, would make enough to begin to build—nearly enough to enable them to buy a house already built.

You will understand our haste to build when I tell you of our difficulties in finding a house to rent for the asylum. We have been searching now for several months, without success. I believe the officers of the Women's Society have decided to rent one from the beginning of February, which is large enough and cheap enough for our purpose; but it is dark, like almost all Japanese houses, and altogether too far away from the church, I think. It seems to me very important that the asylum should be near enough to the church (St. John's) for the children, even the little ones, to walk easily to every service and to Sunday-school.

You, in America, will understand my anxiety to keep the work of the asylum as closely connected with the Church work as possible; but you, possibly, do not realize

how specially necessary it is for us missionaries here in Japan to see that it is attended to. Our Japanese Christians do not, of course, know yet, by experience, as we do, the great advantage of such an arrangement.

The number of children in the asylum has gradually increased, until now we have seventeen little ones in our care in the house, besides more or less responsibility for those who have been inmates and have gone out to service or been adopted. The little rented house is overflowing, especially as, with more children to care for, it became necessary to have help for the matron, who is an old lady. Three little ones have been received this month from one of the provinces desolated by the earthquake. Such interesting children! It would bring tears to your eyes, I am sure, to see them even, much more to hear them tell, in baby language, of their loss of parents and homes.

We received some gifts of money from foreigners in Kobe, which enabled us to take these little forlorn ones, and to pay the expense of a larger house. When the latter is secured, we are to take at least three more, for whose support the money has been given. I have heard that the Lifu government asked if we could not take ten children, and I should not be surprised if the Japanese ladies' faith should "rise to the occasion." God is so evidently pleased with their little work and sends money from such unexpected sources. They are doing far more towards gathering money and supplies themselves than they ever could have thought possible in the beginning. I am continually filled with admiration to see how carefully and wisely they are managing the affairs of the asylum.

The new assistant who came this month is a sweet-faced, earnest Christian of our

church at Obama. Her name is, I think, Miss Umeda. She spoke so warmly of Miss Mailes, said she sent Christmas cards to the Christians there all the way from America. Miss Mailes, too, has an especially warm affection for that little church—they are so earnest and faithful, the Christians in it.

I do not know how much it would cost to buy a house outright. I am inclined to think that the seven or eight hundred *yen* which has been set as the *minimum* which we ought to have in order to build is too modest an estimate for a place as large as it ought to be for the health of the children. We heard of a place being sold a few days ago, which was, perhaps, as roomy as we can expect to afford. The price offered was two thousand *yen*. Of course, if we had money enough to pay all down, we might make more advantageous terms than if we bought to pay by instalments. In fact, I do not think anyone can persuade us to buy in the latter way. I have a perfect horror of debt and mortgages. My faith never will allow of our running into anything of that kind, even if we have to pay rent for a long time yet.

THE LADIES' INSTITUTE.

I am having excellent assistance from Miss Sprague and Miss Laning at the Institute this year. I am teaching five hours a day at the Institute, have an English Bible class once a week at my house, also three times a week an English class of little girls, daughters of former pupils of the Institute, whom I hope to secure for pupils there as soon as they graduate from the city primary schools (the Institute rules do not allow us to take pupils any younger, although we have two who are allowed for special reasons). Also, I am studying Japanese, and preparing with the other ladies for the examination, which is to be held in the spring or early summer, and have a lesson from Mr. Mori five times a week. Besides this, living out in the city in the midst of our pupils, makes us liable to long and frequent interruptions from callers. For this we are very glad. To secure this intimacy was one reason for my wish to live out here. The returning of these calls, and the visits which I wish to make on pupils who are ill or in trouble, takes an immense amount of time. I simply cannot accomplish all I plan to do in this way.

ACKNOWLEDGMENT OF HELP RECEIVED.

I feel very grateful for the help received from America in answer to my letters and in response to the efforts so kindly put forth by others for the Institute and the Orphanage. I have received quite a number of little sums for the latter during the last few months, and a few for the former, and the rate is now so favorable that they have realized an amount really helpful—*yen* 103.89 for the Orphanage, not counting the support of two children received through my sister from Pittsfield, and *yen* 81.93 for the Institute, which I paid over to the treasurer of the station, as directed by Bishop Hare. Besides these, I had *yen* 8.88 from "three persons in New York State," "for Christmas presents" at my discretion, which I used entirely for the orphans' Christmas. It enabled me to buy some nice, durable Bibles for the older ones who have been longest in the asylum; and neat Prayer Books and hymnals for the others who can read, with picture story-books for the little ones. These were all bought of our poor, widowed seller of religious literature, at her little shop, back of St. Timothy's Church, on the concession; so that money did double duty, making people glad at Christmas time.

Of course there was a great call for money, just after the earthquake, to send relief, and I was so glad to have some money which had been sent by friends, which I felt free to use in helping to send some Christian trained nurses to Lifu. It is very convenient to have something to help with in cases of sudden exigency like that, and I am glad to receive from the Minnesota Woman's Auxiliary a special of *yen* 13.08, whose object not being specified, is, I suppose, left to my discretion.

FARTHER NEEDS.

I am, indeed, very grateful for all these helps, but I hope you will not think me unreasonable if, in answer to your kind invitation to send you a list of my needs, I show how far from being satisfied I am even with all this "richness." I have written a great deal about the Orphanage and its needs because I wished to thank you, first of all, for this splendid gift which is coming to us; but my greatest longings are for the Institute. That is the source from which St. John's Church, the earnest little Women's Society,

and their work for children, have all, under God's providence, sprung, and from which, please God, greater and wider influence shall go forth to make this "desert blossom as the rose."

We have some most interesting new pupils this year. Most of them are married ladies. Mr. Mori has managed to find in the building room for five pupils to have sleeping rooms in it, and their meals are sent in from a restaurant. All are married ladies except one. We expect one or two more next month. One of the present ones comes from away off near Nagasaki, in one of the southern islands.

It is a great advantage to live in the building. Their time for study is so apt to be interrupted elsewhere. It is such a joy to see the improvement in these ladies. One beautiful young bride came to us in September, who has advanced in her studies with astonishing rapidity, and is so much improved that her young husband has come to express his gratitude to Mr. Mori, and to ask that she may continue to live at the Institute, although their home is in the city. Those who live in the building are much more easily influenced to attend the Sunday morning Bible class and Church service held at the building.

Just now there is a little cloud on our horizon. The house and lot in which the Institute has been held ever since just before I came to Japan was sold last month for 6,000 *yen*. Two years ago we could have bought it for 4,500 *yen*. The new landlord has called upon Mr. Mori and announced his intentions of raising the rent to an exorbitant price—nearly twice what he has been paying—and demanding another 100 *yen* deposit. Of course Mr. Mori told him we could not pay any such demands, and that he would be obliged to content himself with the present rent until vacation; because a school could not be moved at any other time without great inconvenience. It remains to be seen whether we shall have further trouble or not. Mr. Mori says the man has evidently bought to rent again, that is, to make money, and would doubtless sell for a little more than 6,000 even now. Also, there is an agreement that, if he does not pay up the 6,000 *yen* by the end of next month, the place reverts to the

former owner, and in such a case we could perhaps get it for less than 6,000.

We dread a removal. After my experience in hunting houses, first for myself, then for the Orphanage, I feel discouraged beforehand at the prospective search for a habitation for the Institute. It would be such an advantage if we had a home of our own. Mr. Mori and I have had so many day-dreams about what could be done with this place if it only could become the property of the Institute. The situation is very near the centre of our constituency. The house, with some changes, could be made so adapted to our needs; the three godowns on the lot could be made over into additional rooms to receive boarders or classes, one of them into a comfortable little house for the foreign teacher, who could thus become a powerful influence in the home life of the boarders. There is an office in the day-dream, from which is to go forth every month a little magazine, like the *Chautauquan* in purpose, to carry educational advantages to ladies at their homes, ladies who cannot come to the Institute to study; and one department of it is to be a Bible Lesson. These are Mr. Mori's dreams, and he tells them to me just as I suppose he used to tell his hopes for the education of his countrywomen to Mrs. Laning in the days before the time became ripe for the establishment of the Institute. To own the house ourselves, safe from the fluctuations of real estate transfers, would make some of these things possible.

Mr. Mori says the rich men of Osaka would probably be willing to help the Institute if it were once put on a solid foundation like that. If we could buy the place it would be easy to get money for the remodeling of the buildings from the Japanese.

But there! if I should say that my first need is \$5,000 to buy the Institute lot and buildings, I presume you would gasp with astonishment and think me a most unreasonable suppliant. And yet I know that there are hundreds of women in our Church who could give this for the enlightenment of Japanese women and scarcely feel a diminution of their incomes.

Please express the thanks of the St. John's Women's Society to the Sunday-school of St. George's for their most generous gift.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,000 are asked for this year.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from January 1st, to February 1st, 1892.

ALABAMA—\$18.75

Birmingham—Advent, Foreign.....	5 75
Faunsdale—Wo. Aux., "A Member," China.....	6 00
Montgomery—Church of the Holy Comforter, General.....	7 00

ALBANY—\$402.55

Albany—Indian Association, Sp. for Indian lace-school, Minnesota.....	30 00
Miss Tweddle, General.....	10 00
Catskill—"G. C. L." General.....	1 00
Chestertown—Church of the Good Shepherd, Domestic.....	2 28
Cooperstown—Christ Church, the late Caroline M. Phinney, Domestic, \$10; Foreign, \$5.....	15 00
Duanesburg—Christ Church, Foreign.....	5 65
Hogansburg—Mary Fulton, Missionary Box, Domestic.....	5 25
Ilion—St. Augustine's, Indian, \$5.25; Foreign, \$5.25.....	10 50
Johnstown—St. John's, Domestic and Foreign.....	17 14
Little Falls—Emmanuel Church, Foreign.....	7 22
Otego—Emmanuel Church, General.....	3 00
Rouse's Point—Capt. D. White, Domestic, \$5; Foreign, \$5.....	10 00
Ticonderoga—Church of The Cross, General.....	8 11
Troy—St. Luke's, Domestic, \$5.63; Foreign, \$4.....	9 63
St. Paul's, Domestic, \$190; Foreign, \$50.....	240 00
Unadilla—St. Matthew's, Domestic, \$3.55; Foreign, \$6.22.....	9 77
West Troy—Trinity Church, Domestic.....	8 00
Miscellaneous—"M. H." Indian, \$5; Colored, \$5.....	10 00

CALIFORNIA—\$19.05

Fresno—St. James' S. S., Domestic.....	3 50
Orange—Trinity Mission, "A Member," Domestic and Foreign.....	10 00
San Gabriel—Church of Our Saviour, Foreign.....	5 55

CENTRAL NEW YORK—\$209.90

Ithaca—St. Paul's, Domestic and Foreign...	25 00
Camden—Trinity Church, Domestic.....	3 40
Seneca Falls—Trinity Church, Domestic.....	116 00
Utica—Holy Cross, "A Communicant," Missionary Pocket, General.....	10 00
Trinity Church, Foreign.....	32 31
Whitesboro—St. John's, Japan.....	3 00
Miscellaneous—First Division Wo. Aux., General.....	20 19

CENTRAL PENNSYLVANIA—\$336.95

Drifton—St. James', Indian and Colored...	116 20
Hazleton—St. Peter's, Domestic and Foreign.....	25 00
Jonestown—St. Luke's, Foreign.....	3 24
Lebanon—St. Luke's, Mite Chest, Domestic, \$4.80; Foreign, \$7.11.....	11 91
Mauch Chunk—St. John's, Foreign.....	7 75
New Milford—St. Mark's, General.....	5 00
Pittston—St. James' Sp. for Bishop Talbot, Wyoming and Idaho.....	27
Scranton—Church of the Good Shepherd, Domestic and Foreign.....	20 00
South Bethlehem—Nativity, Domestic.....	50 10
West Pittston—Trinity Church, Colored, \$17.55; Sp. for Bishop Talbot, Wyoming and Idaho, \$14.93.....	32 48
Williamsport—Christ Church, General....	15 00
Trinity Church.....	50 00

CHICAGO—\$273.70

Chicago—Grace, Wo. Aux., for "H." (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
Church of Our Saviour, Indian.....	16 37
St. Mark's, Foreign.....	40 00
St. Philip's, Missionary Pockets, General. "L." Sp. for bed in Bishop Whipple's hospital, White Earth, Minnesota, \$50; "Williams" scholarship, St. John's School, South Dakota, \$60.....	110 00
Miss Julia Larned, Wo. Aux., for "F. G. M." scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00

<i>Dundee</i> —St. James', General.....	10 00
<i>Joliet</i> —Christ Church, Foreign.....	2 33

COLORADO—\$65.41

<i>Boulder</i> —St. John's, Foreign.....	3 25
<i>Denver</i> —St. John's Cathedral, Domestic and Foreign.....	45 00
All Saints', Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Greeley</i> —Trinity Church, Foreign.....	2 51
<i>Pueblo</i> —Holy Trinity Church, Domestic, \$5.05; Foreign, \$4.60.....	9 65

CONNECTICUT—\$1,707.74

<i>Ansonia</i> —Christ Church, Sp. for Bishop Talbot, Wyoming and Idaho.....	41 50
<i>Birmingham</i> —St. James', Sp. for Bishop Brewer, Montana, \$50; Sp. for Bishop Talbot, Wyoming and Idaho, \$107.30....	157 30
<i>Bridgeport</i> —St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50
<i>Brookfield</i> —St. Paul's, General.....	18 77
<i>Danbury</i> —D. P. Gregory.....	5 00
<i>Greenwich</i> —Christ Church S. S., Foreign....	153 00
<i>Groton</i> —Bishop Seabury Memorial, Domestic, \$3.14; Foreign, \$2.51.....	5 65
<i>Fair Haven</i> —St. James', Foreign.....	20 00
<i>Hartford</i> —Grace Chapel, Domestic, \$3; Foreign, \$3.....	6 00
St. James', Domestic.....	5 00
St. John's, Domestic.....	66 00
Trinity Church, Domestic, \$142.75; Kansas, \$25; Montana, \$25; New Mexico, \$25; North Dakota, \$25; Foreign (of which "A Member," \$10), \$196.60.....	439 35
<i>Meriden</i> —St. Andrew's, Sp. for Bishop Talbot, Wyoming and Idaho.....	40 00
<i>Middletown</i> —Christ Church, Foreign.....	15 00
<i>New Britain</i> —St. Mark's, Domestic, \$10; General, \$15.....	25 00
<i>New Haven</i> —Trinity Church, Mite Chests, Domestic, \$16.21; "A Member," for salary of Rev. H. Forrester, New Mexico and Arizona, \$400; "A Member," Domestic, \$100.....	516 21
John Knox Tibbits, General.....	50 00
<i>North Glastonbury</i> —St. James' S. S., Domestic.....	66
<i>Norwalk</i> —Grace, Domestic.....	5 00
<i>Norwich</i> —Christ Church, Foreign, \$20.05; Wo. Aux., for salary of Mr. Gordon, Mexico, \$5.....	25 05
<i>Pomfret</i> —Christ Church, Domestic, \$5; Domestic and Foreign, \$28.25.....	33 25
<i>Roxbury</i> —Christ Church, Domestic, \$3; Foreign, \$2.....	5 00
<i>South Glastonbury</i> —St. Luke's S. S., Domestic.....	1 70
<i>South Manchester</i> —St. Mary's, General....	4 00
<i>South Norwalk</i> —Trinity Church, Domestic, \$13.81; Foreign, \$11.59.....	25 40
<i>Southport</i> —Trinity Church, Foreign.....	18 30
<i>Waterbury</i> —Nathan Merrell, General.....	25
<i>Westport</i> —Holy Trinity Memorial Church, Foreign.....	12 85

DELAWARE—\$234.67

<i>Collingdale</i> —Trinity Church, General.....	11 00
<i>Dover</i> —Christ Church, Domestic.....	15 56
<i>New Castle</i> —Immanuel Church, Domestic..	57 11
"A Churchwoman," Foreign.....	10 00
<i>Wilmington</i> —Church of the Good Shepherd, Domestic, \$10.53; Foreign, \$11.20..	21 73
St. Andrew's, General.....	31 15
St. John's, Domestic, \$44.82; Foreign (of which S. S., \$5), \$15.51.....	60 33
Trinity Church, Sp. for The Platte.....	27 79

EAST CAROLINA—\$28.72

<i>Edenton</i> —St. Paul's, Wo. Aux., General....	9 00
<i>Hertford</i> —Holy Trinity Church, General....	5 72
<i>Hyde Co.</i> —St. George's, Domestic.....	7 00

<i>Plymouth</i> —Grace, Domestic, \$1.34; Foreign, \$1.33.....	2 67
<i>Scuppernon</i> —St. David's, Domestic, \$1.30; Foreign, \$1.29.....	2 59
<i>Washington Co.</i> —St. Luke's, Domestic, 87 cts.; Foreign, 87 cts.....	1 74

EASTON—\$62.54

<i>Cecil Co. (Port Deposit)</i> —St. James', Foreign.....	13 75
<i>Dorchester Co.</i> —Great Choptank Parish, Domestic, \$1; Indian, \$1; General, \$24; Foreign, \$1; Mrs. C. F. Goldsboro, Sp. for Mrs. Buford, \$1.50.....	28 50
<i>Kent Co. (Chester town)</i> —Emmanuel Church, Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Queen Anne's Co. (Centreville)</i> —St. Paul's, General.....	7 04
<i>Worcester Co. (Berlin)</i> —St. Paul's, Missionary Boxes, for Japan, \$7.65; Domestic, \$2.60.....	10 25

FOND DU LAC—\$2.00

<i>Oconto</i> —St. Mark's, Colored.....	2 00
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GEORGIA—\$76.12

<i>Brunswick</i> —St. Mark's, Foreign.....	9 75
<i>Frederica</i> —Christ Church, Foreign.....	16 90
<i>Macon</i> —Christ Church S. S., Sp. for Rev. C. E. Deuel, Buffalo, Wyoming.....	81 47
St. Paul's, Domestic.....	12 50
<i>Marietta</i> —St. James', Wo. Aux., Sp. for Rev. J. C. Ambler, Japan.....	5 50

INDIANA—\$52.00

<i>Aurora</i> —St. Mark's, Domestic.....	2 70
<i>Bristol</i> —St. John's S. S., Foreign.....	4 00
<i>Goshen</i> —St. James', Foreign.....	5 00
<i>Indianapolis</i> —Christ Church, Wo. Aux., for scholarship at St. John's School, Logan, Utah, \$10; Dr. Haslep's salary, China, \$10.....	20 00
St. Paul's, Wo. Aux., Sp. for "Isabella Jenckes" scholarship, Layton, Utah....	10 00
<i>La Porte</i> —St. Paul's, Foreign.....	4 00
<i>Muncie</i> —Grace, Foreign.....	2 98
<i>New Albany</i> —St. Paul's, Domestic.....	3 32

IOWA—\$21.82

<i>Davenport</i> —Cathedral, Foreign.....	11 32
<i>Dyersville</i> —Christ Church, Domestic.....	1 20
<i>Farley</i> —St. George's, Domestic.....	1 30
<i>Independence</i> —Mrs. H. A. Woodruff, Sp. for Indian lace-school, Minnesota.....	5 00
<i>Oskaloosa</i> —St. James', Domestic and Foreign.....	3 00

KANSAS—\$3.75

<i>Barnard</i> —Miss M. C. Goodwyn, Kansas, \$1; Alfred Rose Goodwyn, Missionary Box, General, \$2.75.....	3 75
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KENTUCKY—\$406.82

<i>Covington</i> —Miss L. Wynne, Mite Chest, Indian.....	5 20
<i>Grahamton</i> —A. M. Robinson, Domestic and Foreign.....	20 00
<i>Lexington</i> —"E. A. D." General.....	100 00
<i>Louisville</i> —Calvary S. S., for "A. B. W. Allen" scholarship, St. Margaret's School, Tokyo, Japan, \$40; "Richard L. McCready," scholarship, St. John's Mission, Cape Mount, Africa, \$25; Foreign, \$50; Calvary Chapel S. S., for "Thomas E. Locke, Jr." scholarship, St. John's Mission, Cape Mount, Africa, \$26.....	140 00
Christ Church, Domestic.....	29 00
St. Paul's S. S., Japan, \$57.63; "St. Paul's	

Sunday-school No. 1" and "No. 2" scholarships, St. John's Mission, Cape Mount, Africa, \$50.....	107 62
Miss Mathilde MacGregor, Sp. for Indian lace-school, Minnesota.....	5 00

LONG ISLAND—\$349.92

Brooklyn (E. D.)—Christ Church, Wo. Aux., Sp. for work of Rev. Mr. Kinsolving, Brazil.....	37 85
Grace S. S., Harold J. Hocking, Missionary Box, General.....	07
St. George's, Domestic.....	51 61
St. James', "S. L. G.," Domestic.....	15 00
Henry S. Gorham, Domestic.....	7 00
"T. F. B.," Domestic and Foreign.....	10 00
Miss Sallie D. Chapman, Sp. for Indian lace-school, Minnesota.....	1 00
Circle of King's Daughters, for Rev. A. H. Locke, Hankow, China, for support of Bible woman.....	50 00
Garden City—Incarnation Cathedral, Africa.....	25 47
Jamaica—Grace, Systematic Offering Plan, General.....	55 00
Newtown—St. James', Foreign, \$34.18; Missionary Pockets, General, \$4; Mite Chests, Domestic, \$3.50.....	44 68
Maspeth—St. Saviour's, Foreign.....	51 54
Miscellaneous—"Anonymous," General....	70

LOUISIANA—\$174.51

Bastrop—Christ Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	10 00
Clinton—St. Andrew's, Missionary Pockets, General.....	3 66
Mansfield—Christ Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	6 50
New Orleans—Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$5; Mite Chest, General, \$5.03.....	10 03
Christ Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$32.45; Mite Chest, General, \$23.76	56 21
St. Anna's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$12.50; General, 60 cts.....	13 10
St. Paul's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	50
Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$16.10; Mite Chests, General, \$4.71.....	20 81
Trinity Chapel, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	50
St. Francisville—Missionary Pocket, General.....	4 00
Thibodaux—Paul G. Clark, Mite Chest, General.....	1 45
Miscellaneous—Branch Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	47 75

MAINE—\$11.07

Portland—St. Luke's, General.....	11 07
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MARYLAND—\$2,483.14

Allegany Co. (Mount Savage)—St. George's, Foreign.....	10 00
Anne Arundel Co. (Sudley)—St. James' Parish, Domestic.....	9 37
Baltimore—Christ Church S. S., for "Howard" scholarship, St. Paul's School, South Dakota, \$60; Sp. for scholarship in St. Mark's School, Salt Lake City, \$40; for "Christ Church Sunday-school" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	140 00

Grace, Mite Chest, Domestic.....	6 26
*Emmanuel Church, \$188.42; Wo. Aux., \$109, Foreign.....	297 47
Holy Innocent's S. S., Wo. Aux., for Bishop Boone Memorial School, Wuchang, China.....	6 62
Mount Calvary, Domestic, \$41.77; Colored, \$20; Indian, \$5; Foreign, \$25; Sp. for Rev. F. Stringfellow, Martinsville, Va., \$15; Sp. for Bishop of North Dakota, \$10; Mite Chest, Foreign, \$1.50	118 27
St. Barnabas', Domestic, \$108.43; Indian, \$10; Foreign, \$83.44.....	196 87
St. Paul's, "L. C. A.," Mite Chest, Domestic.....	5 00
Friendly League, parlor service, General	2 56
Miss M. Gordon, Wo. Aux., Sp. to defray expense of sending box to Miss M. Scott, Africa.....	3 00
Charles Co. (Port Tobacco)—Christ Church, Children, Domestic, \$3.25; Indian, \$2; Africa, \$7.....	12 25
St. Paul's Chapel, Children Domestic, \$1.75; Africa, \$2.....	3 75
District of Columbia (Washington)—Epiphany (of which Miss Sarah H. Coleman \$500), Domestic, \$590; Indian, \$6; Colored, \$44.09; Foreign, \$118; Sp. for North Dakota, \$167.33; Sp. for Rev. J. W. Thompson, Tyler, Texas, \$5; Sp. for Rev. W. G. W. Smith, San Antonio, Texas, \$15; Sp. for Prof. Thomas H. Clemens, Spartanburg, S. C., \$25; Sp. for David A. Webb, Halifax, C. H., Virginia, \$10; Sp. for Rev. J. W. Herriage, Edenton, N. C., \$25.....	1,005 42
Incarnation, Foreign.....	1 67
St. Andrew's, Foreign.....	5 00
St. James' Fond du Lac, \$25.84; Wuchang, China, \$28.40.....	54 24
"A Churchwoman," Domestic.....	500 00
Mrs. M. J. Perry, Domestic.....	10 00
Rosalie Ferguson, Mite Chest, General....	2 00
(Georgetown)—St. John's, Foreign.....	50 00
(Georgetown)—Mr. Benj. W. Murch, General.....	5 00
Montgomery Co.—St. John's, Wo. Aux., Domestic, \$15; Foreign, \$10.....	25 00
Charlotte Hall, Domestic and Foreign....	7 00
St. Mary's Co.—St. Andrew's Parish, \$1.39; General, \$5.....	6 39

MASSACHUSETTS—\$4,094.94

Boston—Advent, Wo. Aux., for salary of Mrs. Brierley's second assistant, Cape Mount, Africa, \$10; Sp. for Bishop Talbot's school for girls, Boise City, Idaho, \$5; Sp. for Church Building Fund, Haiti, \$5.....	20 00
(Dorchester)—All Saints', "A Member," Wo. Aux., Sp. for Church Building Fund, Haiti.....	2 00
(Charlestown)—St. John's, Foreign, \$25; Sp. for Bishop Talbot's school for girls, Boise City, Idaho.....	30 50
(Jamaica Plain)—St. John's, of which "A Member," \$2.....	40 04
(Dorchester)—St. Mary's (Grove Hall), General.....	2 50
St. Paul's, Domestic, \$141; Foreign, \$263; Mrs. Brierley's school, Cape Mount, Africa, \$5; Mrs. William Appleton, General, \$2,000; "A Few Ladies," Wo. Aux., for "Bishop B. H. Paddock Memorial" scholarship, St. Timothy's School, Tokyo, Japan, \$45.....	2,454 00
Trinity Church, Wo. Aux., "A Member," Sp. for Mrs. Brierley's second assistant, Cape Mount, Africa, \$5; "A Member," for Church Building Fund, Haiti, \$3....	8 00
Home for Incurables, Wo. Aux., Sp. for support of a child in St. Mary's Orphanage, Shanghai, China.....	30 00
Grant Walker, Sp. for Theological Library, Japan.....	100 00

*In the February Spirit of Missions \$533.50, acknowledged from Emmanuel Church, Baltimore, should have been entered "through Wo. Aux."

"A Friend," Sp. for Bishop Paddock, Washington, at his discretion.....	100 00
<i>Bridgewater</i> —Trinity Church, General.....	15 75
<i>Cambridge</i> —Christ Church, "Mrs. F. J. B., for Wuchang," China, \$50; Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10.....	60 00
St. John's Memorial, Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan.....	10 00
St. John's Chapel, Foreign, \$202.10; S. S., for "St. John Memorial" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60.....	262 10
St. James', "A Member" (In Memoriam), Domestic, \$100; Foreign, \$100.....	200 00
St. Peter's, Domestic, \$7.49; Foreign, \$50.18.....	57 67
Mrs. C. L. Armitage.....	10 00
John J. Cox, Mite Box, Colored.....	5 00
<i>Dedham</i> —St. Paul's, Foreign.....	10 09
<i>Fitchburg</i> —Christ Church, Wo. Aux., for Rev. Mr. Gordon's salary, Mexico.....	25 00
<i>Great Barrington</i> —St. James', Sp. for scholarship in St. Mark's School, Salt Lake City, Utah.....	40 00
<i>Groton</i> —St. John's Mission S. S., General..	5 63
Groton School, for St. John's College, Shanghai, China.....	6 27
<i>Longwood</i> —Church of Our Saviour, Mite Chests, Domestic.....	6 69
<i>Lowell</i> —"Anonymous," Mite Chests.....	13 83
<i>Lynn</i> —St. Stephen's, Foreign, \$49.08; Sp. for Rev. J. McKim, for sufferers from earthquake in Japan, \$7.....	56 08
<i>Marblehead</i> —St. Michael's, Foreign.....	55 00
<i>Medford</i> —Grace, Foreign.....	34 08
<i>Nantucket</i> —St. Paul's, Foreign.....	4 57
<i>Newton</i> —Grace, Foreign, \$33.48; Wo. Aux., for "Grace Church" scholarship, Bridgman Memorial School, Shanghai, China, \$20.....	53 48
<i>(Chestnut Hill)</i> —Church of the Redeemer, Foreign.....	25 66
<i>Northampton</i> —St. John's, Foreign.....	10 00
<i>Pittsfield</i> —St. Stephen's, Wo. Aux., for Miss Bull's salary, Japan, \$2; "L. B. A.," Sp. for Domestic Contingent Fund, \$10.....	35 00
<i>Quincy</i> —Christ Church, Mite Chests, General.....	9 00
<i>Salem</i> —Grace, "A Member," Wo. Aux., Sp. for organ for Miss Bull, Japan.....	1 00
St. Peter's, General.....	83 77
<i>Stockbridge</i> —St. Paul's, Sp. for "Stockbridge" scholarship, Plain City, Utah, \$40; Mite Chests, General, \$45.38; "A Member," Sp. for "Orphan" scholarship, Ogden, Utah, \$40.....	125 38
Alice Bryington, for "Agnes Elizabeth Jones" scholarship, St. John's School, Fort Bennett, South Dakota.....	60 00
<i>Swansea</i> —Christ Church, Domestic, \$7.50; Foreign, \$7.50.....	15 00
<i>Watertown</i> —Church of the Good Shepherd, Indian.....	1 25
<i>Miscellaneous</i> —F. E. K. Story, Family Mite Chest, General.....	4 57
"M. L. G.," General.....	2 00
"Friends," Wo. Aux., Sp. for Orphanage, Osaka, Japan.....	4 00

MICHIGAN—\$1,114.72

<i>Algonac</i> —Miss Smith, Wo. Aux., for Miss Bull's salary, Japan.....	5 00
<i>Bay City</i> —Trinity Church, Wo. Aux., for Mrs. Jennings' salary, Virginia, \$10; for Miss Bull's salary, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	20 00
<i>Caro</i> —Trinity Church, Foreign.....	4 25
<i>Detroit</i> —Grace, Wo. Aux., for Mrs. Jennings' salary, Virginia, \$30; Sp. for Utah scholarship, \$5.....	35 00
St. John's, Domestic, \$465.20; Foreign, \$435.39; S. S., Sp. for two scholarships at Salt Lake City, Utah, \$80; Sp. for Miss Scott's work, Beulah, Liberia, \$5.94; Sp. for Rev. Mr. Chapman, Alaska, \$5.94...	992 47

St. Stephen's, Wo. Aux., Sp. for Bishop Walker, North Dakota.....	2 50
<i>Flint</i> —Estate of Almira S. Walker, Colored, \$5; China, \$5.....	10 00
<i>Grosse Isle</i> —Branch Wo. Aux., for Miss Bull's salary, Japan, \$6; Sp. for Foreign Missionaries' Insurance Fund, \$2.50; for Mrs. Jennings' salary, Virginia, \$6; Sp. for "Reno" scholarship, Nevada, \$6.....	20 50
<i>Ypsilanti</i> —St. Luke's, Foreign.....	9 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Walker, North Dakota.....	6 00
Mrs. Bromley, Sp. for Miss Scott, Africa..	10 00

MILWAUKEE—\$59.88

<i>Ashippun</i> —St. Paul's (of which "Mrs. M. J. H.," \$1.06) Foreign, \$2; Jens Rasmus, Foreign, 50 cts.; "H.," Sp. for famine sufferers in Russia, 50 cts.....	3 00
<i>Delavan</i> —Christ Church, Domestic, \$10.20; Foreign, \$15.32; Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn., \$1.80.....	27 32
<i>Hartland</i> —Grace.....	83
<i>Pine Lake</i> —Holy Innocents', Foreign.....	2 80
<i>Superior</i> —Mary E. Hayes, General.....	2 00
<i>Sussex</i> —St. Alban's, Domestic and Foreign.....	13 39
<i>Wauwatosa</i> —Trinity Church, Foreign.....	6 00
<i>Waterloo</i> —St. Stephen's, Foreign.....	2 54
<i>Watertown</i> —St. Paul's, Domestic.....	2 00

MINNESOTA—\$72.76

<i>Faribault</i> —"Anonymous" China.....	4 00
<i>Little Falls</i> —Church of Our Saviour, Junior Aux., for "Lucy Maria Powell" scholarship, St. Augustine's School, Africa.....	3 50
<i>Mankato</i> —St. John's, for The Platte, \$5; General, \$13.....	18 00
<i>Minneapolis</i> —All Saints', General.....	5 06
St. Mark's, Mrs. Hurburt, \$1; Mrs. Dunham, \$1 General.....	2 00
St. Paul's, Sp. for Indian lace-school, Minnesota.....	6 35
<i>Richwood</i> —Holy Apostles', Japan.....	2 91
<i>St. Paul (Merriam Park)</i> —St. Mary's, General.....	4 42
<i>Toner</i> —St. Mary's, Domestic.....	4 20
<i>Wabasha</i> —"H.," Indian, \$5; Colored, \$5; China, \$5; Japan, \$5.....	20 00
<i>Wild Rice River</i> —Epiphany, Foreign.....	2 32

MISSOURI—\$27.83

<i>Clarksville</i> —J. Blain, Missionary Box, General.....	7 27
<i>Kirkwood</i> —Grace, Domestic, \$7; Foreign, \$6.80.....	18 80
<i>Louisiana</i> —Calvary, Foreign.....	3 91
<i>Moberly</i> —Christ Church, General.....	2 85

NEBRASKA—\$15.57

<i>Clarks</i> —St. Paul's, Domestic and Foreign..	1 00
<i>Falls City</i> —St. Thomas', General.....	4 00
<i>Lincoln</i> —Mrs. J. C. Kier, Wo. Aux., for "Claude Memorial" scholarship, Bishop Boone Memorial School, Wuchang, China.....	10 00
<i>Wymore</i> —St. Luke's, Domestic and Foreign.....	57

NEWARK—\$554.73

<i>Orange</i> —Grace, General, \$161.48; Idaho, \$2.50.....	163 98
(East)—St. Paul's, Domestic.....	10 00
(South)—Holy Communion, Foreign.....	118 92
(West)—St. Mark's, for Bishop Kendrick's work, New Mexico and Arizona.....	46 00
(East)—Mrs. J. J. Broome, Alaska.....	30 00
Mrs. Frances C. Henderson, for "J. Pinckney Henderson Adams" (In Memoriam) scholarship, St. Paul's School, Tokyo, Japan.....	20 00
<i>Englewood</i> —St. Paul's, Sp. for work of	

Rev. Messrs. Morris and Kinsolving, Brazil.....	30 00	work, India, \$200; Miss Laight, Missionary Pocket, General, \$7.43; Wo. Aux., Foreign Committee, "A Member," Sp. at discretion of Bishop Hare, Japan, \$50; "Grace" scholarship, St. Margaret's School, Tokyo, Japan, \$50; Sp. for Cambridge Bible for Miss Mildred Page, Tokyo, Japan, \$5; through Niobrara League, for salary of teacher in St. Mary's School, \$210; Mrs. Samuel Wetmore, for "Wyatt" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60.....	2,129 87
W. H. Jones, Sp. for Indian lace-school, Minnesota.....	2 00	Holy Apostles', Wo. Aux., "A Member," for "Cornelia Prime B" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; "Edmund Lincoln B" scholarship, Bridgman Memorial School, Shanghai, China, \$50.....	100 00
Paterson—St. Paul's, Domestic, \$32.15; S. S., Foreign, \$6.63.....	38 83	Holy Cross Mission, Foreign.....	10 00
Short Hills—Christ Church (individual donation).....	25 00	Holy Trinity Church, Wo. Aux., A Member of Young Ladies' Missionary Band, Sp. for Miss Perry, for sufferers by earthquake in Japan, \$100; "Dudley Tyng" scholarship, Baird Hall, Shanghai, China, \$40.....	140 00
Summit—Calvary, Domestic.....	20 03	(Harlem)—Holy Trinity Church, Foreign Incarnation, Wo. Aux., for "Epiphany" scholarship, Mrs. Brierley's school, Cape Mount, Africa, \$25; Miss H. Irving, Sp. for Miss Aldrich's school building, Japan, \$5; "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	96 10
Miscellaneous—"A Friend," Domestic and Foreign.....	50 00	Intercession, for "Sanger Memorial" scholarship, High School, Cuttington, Africa.....	70 00
EW HAMPSHIRE—\$96.34		(Morrisania)—St. Ann's, Mrs. Seaman's S. S. class, for China.....	40 00
Berlin—St. Barnabas', of which Rev. James Goodwin, \$50, General.....	54 08	St. Bartholomew's, Wo. Aux., through Niobrara League, for salary of Niobrara teacher, \$250; Wo. Aux., Dr. Beverly Robinson, General, \$10.....	1 19
Claremont—Trinity Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	4 00	St. Clement's, General.....	260 00
Concord—St. Paul's, Domestic, \$15.15; Colored, \$12.16; Foreign, \$10.95.....	38 26	St. George's, Wo. Aux., for salary of Mrs. Brierley, Africa, \$110; Children's Missionary League, for school at St. Augustine's station, Africa, \$22.21.....	112 00
NEW JERSEY—\$452.34		St. Luke's, Foreign.....	72 02
Allentown—Christ Church, Domestic and Foreign.....	8 50	St. Thomas', Colored, \$1; Foreign, \$1,657.99; Sp. the amount necessary to educate one man until fully fitted for the ministry among his (Colored) brethren of the South, \$500; F. Le Grande Gilliss, Mite Chest, Domestic, \$20; Wo. Aux., for Rev. Mr. Gordon's salary, Mexico, \$302.97; "St. Thomas" scholarship, St. John's College, Shanghai, China, \$70; "William F. Morgan Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$50; for Mrs. Brierley's salary, Cape Mount, Africa, \$80; "Loomis" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Young Woman's Missionary Society, for Bible reader in Japan, \$50.....	2,756 96
Camden—St. Paul's, General.....	5 00	St. Thomas' Chapel, China.....	45 34
Elizabeth—Christ Church, Domestic, \$28.50; Foreign, \$20.50.....	49 00	Transfiguration, thro' Niobrara League, for mission at Choteau Creek, \$69; Mrs. Samuel Lawrence, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Miss Kate S. Nelson, Sp. for "Emily Nelson" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60.....	189 00
St. John's S. S., for "Rev. S. A. Clark Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	40 00	Trinity Chapel, a donation for missions, \$100; through Niobrara League, for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	160 00
Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, Emma Jones School, Shanghai, China.....	20 00	Society of Busy Workers', Sp. for Bishop Walker's Turtle Mountain Indians.....	3 00
Olga Randolph White, Wo. Aux., Sp. for Bible woman in Japan, at discretion of Bishop Williams.....	20 00	Rev. J. A. Spencer, General.....	80 00
Fairview—Trinity Church for work in Oklahoma.....	11 00	Miss Helen D. Nelson, through Niobrara League, Sp. for "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota.....	60 00
Hightstown—Trinity Church, Domestic and Foreign.....	1 00	Mrs. Frederick Goodridge, Domestic and Foreign.....	50 00
Mount Holly—St. Andrew's, Indian, \$16.56; Colored, \$16.56.....	33 12	Mrs. Benjamin Curtis, Wo. Aux., Foreign.....	50 00
Mrs. A. E. Perinchief, Sp. for Indian lace-school, Minnesota.....	2 00		
New Brunswick—St. John Evangelist's, Foreign.....	170 00		
H. H. Neilson, Mite Chests, Foreign.....	52 26		
Princeton—Trinity Church, Foreign.....	25 45		
Trinity Chapel, Foreign.....	1 50		
Ranococas—St. Peter's, for work in Oklahoma.....	1 25		
Riverside—Memorial Chapel, for work in Oklahoma.....	3 00		
Shrewsbury—Christ Church, Wo. Aux., Domestic.....	3 00		
Swedeboro—Trinity Church, Foreign.....	6 26		
NEW YORK—\$13,359.42			
Clifton—St. John's, "K," Wo. Aux., Domestic, \$10; Indian, \$5; Foreign, \$5.....	20 00		
Cold Spring—St. Mary's, Foreign.....	15 37		
East Chester—St. Paul's, Domestic.....	1 92		
Haverstraw—Trinity Church, Domestic.....	6 15		
Matteawan—St. Luke's, Wo. Aux., for Rev. A. H. Locke, for new church at Hankow, China.....	30 00		
Newburgh—St. George's, Wo. Aux., for "St. George" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Missionary Pocket, General, \$3.46; Mite Box, Sp. for Miss Aldrich's school building, Japan, \$2.10.....	30 56		
New York—Calvary, Domestic, \$900; General, \$15; Foreign, \$600; Mrs. Wm. Barton, Mite Box, Domestic, \$16.58; through Niobrara League, Mrs. T. B. Bronson, for "The Brothers" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., "A Member," Indian, \$5.....	1,586 58		
Calvary Chapel, Domestic and Foreign.....	16 31		
Christ Church, Sp. for building fund, Miss Aldrich's school, Japan.....	100 00		
Grace, Bishop Hare, Indian, \$222; Foreign, \$1,325.44; Sp. for Miss Marston's			

Miss M. M. Collins, Mite Box, Sp. for Rev. T. W. Cain, for his church work.....	21 54
Mrs. W. Hauxhurst Townsend, Domestic	15 00
Mrs. R. M. Hustace, Sp. for organ for Greece.....	5 96
"M. E.," Domestic, \$25; Foreign, \$25.....	50 00
Mrs. N. Dennison Morgan, General.....	5 00
"Anonymous," for Montana, New Mexico and Arizona, Western Texas, North Dakota and South Dakota.....	1,000 00
"C.," General.....	25 00
"Cash," General.....	300 00
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$700; Foreign, \$300.....	2,000 00
Dean Hoffman, Sp. to be paid direct to Rev. Mr. Dooman, Japan.....	100 00
"Anonymous," Foreign.....	10 00
Nyack—Grace, General.....	49 00
Pelhamville—Church of the Redeemer, Wo. Aux., for St. John's Mission, Cape Mount, Africa, \$10; for St. John's College, Shanghai, China, \$10.....	20 00
Poughkeepsie—Wo. Aux., General.....	5 00
Church of the Holy Comforter, "C.," Domestic.....	2 00
Rossville—St. Luke's, Domestic.....	10 00
Rye—Christ Church, "A Member," Wo. Aux., Sp. for new building for Miss Aldrich's school, Tokyo, Japan.....	100 00
Sing Sing—St. Paul's, Foreign.....	33 59
Stapleton—In memory of the late Dr. and Mrs. Francis U. Johnston of New York	100 00
Tarrytown—Mrs. John B. Kitching, General.....	5 00
Walden—St. Andrew's, Foreign.....	2 20
Wappinger's Falls—Zion, for "Zion Church" scholarship, Duane Hall, Shanghai, China, \$40; for "Zion Church" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	80 00
White Plains—Grace, Wo. Aux., Domestic	38 55
Yonkers—St. John's, Wo. Aux., Sp. for Rev. E. N. Joyner, Columbia, S. C., for scholarship, \$25; Sp. for Miss Bull, Osaka, Japan, \$10; Sp. for Miss Marsden, India, \$15.....	50 00
Miscellaneous—Wo. Aux., "A Member," for Miss Aldrich's school building, Japan.....	1,000 00
Mrs. F. C. Oakman, Wo. Aux., Sp. for Rev. Isaac Dooman, Japan.....	10 00
Miss Kendall, Wo. Aux., Sp. for Rev. Isaac Dooman, Japan.....	5 00

NORTH CAROLINA—\$159.14

Asheville—Trinity Church, Foreign.....	28 70
T. Randall, Foreign.....	20 00
Enfield—Mrs. E. C. Davis' Missionary Box, Wo. Aux., General.....	1 06
Hillsboro—St. Matthew's, Domestic, 50 cts.; Foreign, \$1.78.....	2 28
Mite Chest No. 76,658.....	20
Lenoir—St. James', Foreign.....	3 75
Oxford—St. Stephen's, Wo. Aux., General.....	13 50
Raleigh—Christ Church, Mite Chest, Domestic.....	26 49
Salisbury—St. Paul's, for support of catechist in Kyoto, Japan.....	30 00
Scotland Neck—Trinity Church, Domestic, \$2.87; Foreign, \$10.29.....	13 16
Tarboro—Calvary, Wo. Aux., Sp. for support of twins, Montgomery Institute, Seguin, Western Texas.....	20 00

OHIO—\$204.76

Bellevue—Mrs. Rodger Greenslade, Foreign.....	2 50
Cleveland—Church of the Good Shepherd S. S., General.....	10 00
St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Trinity Church, Foreign, \$128.99; Mite Chest, Domestic, \$8.30.....	187 29
Painesville—St. James', "Summer Church Building Fund" of Infant-class, Wo. Aux., Sp. for brick church, Socorro,	

New Mexico.....	2 00
Toledo—Trinity Church, Foreign.....	39 22
Warren—Christ Church, Domestic, \$1; Indian, 75 cts.; Colored, \$1.25; Foreign, 75 cts.....	3 75

OREGON—\$78.55

Astoria—Grace, Junior Aux., Sp. for personal use of Rev. H. Sowerby, China.....	6 80
Corvallis—Church of the Good Samaritan, Domestic.....	15 00
Milwaukie—St. John's, Domestic.....	2 75
Newport—St. Stephen's, Domestic.....	3 00
Pendleton—Church of the Redeemer, Domestic, \$12.45; S. S., Colored, \$6.70.....	19 15
Portland—St. Mark's, Domestic, \$5.50; Foreign, \$8.95.....	14 45
Miss R. W. Morris, General.....	2 00
The Dalles—St. Paul's, Domestic.....	15 40

PENNSYLVANIA—\$5,424.83

Andalusia—"C. and N.," Mite Boxes.....	30 00
Bala—St. Asaph's, Foreign.....	38 95
Cheltenham—St. Paul's, Foreign, \$60; for Rev. A. D. Gring, Japan, \$80.....	146 00
Downingtown—St. James', Sarah H. Lindley, Missionary Pocket, General.....	2 00
Ogontz School, Sp. toward support of a minister's daughter in St. Mary's School, Dallas, Texas, \$20; for Rev. Mr. Gring's support in Japan, \$38.....	58 00
Philadelphia—Atonement, Foreign, \$51.08; Rev. Fletcher Clark, General, \$9.....	60 18
Calvary, Infant school, Wo. Aux., Sp. for Mrs. Brierley, Africa.....	10 65
Christ Chapel, Foreign.....	62 20
Grace, Mrs. J. S. Stone, Sp. for Miss Scott's work, Liberia, Africa, \$30; Foreign, \$28.71.....	58 71
Holy Apostles', Colored, \$183.29; General, \$492.77; S. S., for Rev. A. D. Gring's expenses to Japan, \$100.....	776 06
Church of the Mediator, Foreign.....	61 72
*St. James', through Indian Hope Association, for catechist Herbert Welsh's salary for January.....	20 00
St. Jude's, Colored.....	50 00
St. Luke's, Domestic, \$108.10; Foreign, \$108.11.....	216 21
(Chestnut Hill)—St. Paul's, "A Member," Domestic.....	100 00
St. Peter's, Domestic, \$695.40; Foreign, \$140.50.....	835 90
(German town)—St. Peter's, Foreign, \$243.44; "L. L. A.," Sp. for H. D. Teba Hedge, Gbape station, Africa, \$1.....	243 44
St. Stephen's, Foreign.....	152 33
(Roxborough)—St. Timothy's, General, \$164.94; Oklahoma, \$50; Sp. for Bishop Neely, \$110; Sp. for Bishop Quintard, \$100; Sp. for Bishop Spalding, \$50.....	589 62
Church of the Saviour, for Rev. A. D. Gring, Japan.....	50 00
(Oxford)—Trinity Church, Foreign.....	234 58
Zion, Chinese S. S., for Rev. A. H. Locke, China.....	25 00
Rev. Alfred L. Elwyn, Foreign, \$15; "M. M. E." (In Memoriam) scholarship, Hope School, South Dakota, \$60.....	75 00
Mrs. M. F. Cox, Wo. Aux., for "Grace" scholarship, Duane Hall, Shanghai, China.....	20 00
"K. B.," Africa.....	5 00
Miss E. H. Brown, General.....	5 00
West Chester—Holy Trinity Church S. S., Domestic, \$13.84; Foreign, \$13.84; Wo. Aux., Colored, \$10; Indian, \$10; Foreign, \$10; Mexico, \$40.....	97 68
Mrs. M. M. Rothrock, Wo. Aux., for Mrs. Brierley's school, Cape Mount, Africa.....	70
Whitford—Ivy Cottage, for missionary to Japan.....	350 00
Miscellaneous—Indian Hope Association,	

*Pa., Philadelphia, St. James', in the February number, \$100.50 acknowledged as for Indian Missions should have read for Colored Missions,

Wo. Aux., for salary of Herbert Welsh, catechist, South Dakota.....	20 00
E. W. Keith, Sp. for Bishop Atwill, West Missouri.....	30 00
"A Friend," toward deficiency of December 1st.....	1,000 00

PITTSBURGH—\$272.37

<i>Allegheny</i> —Emmanuel Church S. S., General, \$20; Sp. for Bishop Graves, The Platte, \$21.34.....	41 34
<i>Erie</i> —St. Paul's, Domestic (of which S. S., \$20), \$49.56; Foreign, \$30.31.....	79 87
<i>Franklin</i> —St. John's S. S., Indian.....	5 57
<i>Monongahela</i> —St. Paul's, Domestic, \$10; Foreign, \$5.....	15 00
<i>New Castle</i> —Trinity Church, Foreign.....	10 31
<i>Pittsburgh (Shadyside)</i> —Ascension, Foreign, \$69.37; S. S., Sp. for Bishop Kendrick's work in Arizona and New Mexico, \$19.84.....	89 21
St. Paul's, Foreign.....	8 25
<i>Sewickley</i> —St. Stephen's, General, \$10; Foreign, \$5.....	15 00
<i>Washington</i> —Trinity Church S.S., General.....	7 82

QUINCY—\$15.20

<i>Joliet</i> —Christ Church, General.....	7 00
<i>Moline</i> —Christ Church, General.....	6 00
<i>Pre-emption</i> —St. John's, Domestic.....	2 20

RHODE ISLAND—\$984.79

<i>Barrington</i> —St. John's, Domestic, \$17.77; Indian, \$7.33; Foreign, \$12.93; China, \$5.....	43 53
<i>Lonsdale</i> —Christ Church, Foreign.....	37 00
<i>Manville</i> —Emmanuel Church, of which S. S., \$4.12, Foreign.....	12 37
<i>Newport</i> —Trinity Church, Foreign.....	32 04
<i>Pontiac</i> —All Saints', Domestic.....	3 00
<i>Providence</i> —Grace, Wo. Aux., for Miss Bull's salary, Japan, \$131.50; Sp. for Miss Bull, for support of child in the orphanage, Osaka, Japan, \$26.....	157 50
St. Stephen's, Domestic, \$280.57; Colored, \$138.21; Foreign, \$284.66.....	703 44

SOUTH CAROLINA—\$48.53

<i>Columbia</i> —St. Luke's, Colored, \$3.20; General, \$3.35.....	6 55
St. Mary's, Colored.....	40
<i>Eastover</i> —St. Thomas', Colored, \$3.50; General, 35 cts.....	3 85
<i>Georgetown (Winyah)</i> —Prince George's, Domestic, \$5.25, Foreign, \$5.25.....	10 50
<i>Graniteville</i> —St. Paul's, General.....	37
<i>Hampton Co.</i> —All Saints', Domestic.....	1 65
<i>Lexington Co.</i> —St. Ann's, Colored, \$2.90; General, 80 cts.....	3 70
<i>Littleton</i> —St. Philip's, Colored, \$1.20; General, 60 cts.....	1 80
<i>Ridge Spring</i> —Grace, General.....	1 90
<i>Rock Hill</i> —Church of Our Saviour S. S., General.....	5 04
<i>Summerville</i> —St. Paul's, Domestic, \$2.37; Foreign, \$6.45.....	8 82
<i>Trenton</i> —Church of Our Saviour, General.....	45
<i>Walterboro</i> —St. Jude's, Domestic.....	3 10
<i>Wateree</i> —St. Stephen's, Colored.....	50

SOUTHERN OHIO—\$344.02

<i>Avondale</i> —Grace, Domestic.....	50 00
<i>Bellaire</i> —Trinity Church, Foreign.....	7 00
<i>Cincinnati</i> —Christ Church, Foreign, \$65.00; Wo. Aux., for "Rev. Robert A. Gibson," scholarship, St. Mary's Hall, Shanghai, China, \$50; Sp. for Indian lace-school, Minnesota, \$30; Sp. for Bishop Peterkin's hospital, West Virginia, \$3.....	148 60
(<i>Clifton</i>)—Calvary, Foreign, \$45; Wo. Aux., Sp. for Bishop Talbot's clergy fund, \$10.....	55 00

Church of the Redeemer, Miss Carson's S. Class, Sp. for Bishop Talbot, Wyoming and Idaho.....	5 00
St. Paul's, Domestic and Foreign.....	30 33
(<i>Northside</i>)—St. Philip's, Wo. Aux., Sp. for Indian lace-school, Minnesota, \$1; S. S., Domestic, 80 cts.....	1 80
<i>Columbus</i> —Mrs. Mitchell, General.....	1 00
<i>Delaware</i> —Mrs. Van Daman, General.....	5 00
<i>Granville</i> —Mrs. J. L. Bryan, Sp. for Bishop Kendrick, New Mexico and Arizona, at his discretion.....	5 00
<i>Hartwell</i> —Holy Trinity Church, Foreign.....	8 00
<i>Marietta</i> —Wo. Aux., General.....	2 50
<i>Martin's Ferry</i> —St. Paul's, Foreign.....	3 85
<i>Mount Auburn</i> —St. Martin's Guild, Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona.....	5 00
<i>Newark</i> —Miss Smith, General.....	75
<i>Portsmouth</i> —Miss Firmstone, General.....	5 00
<i>Pequa</i> —St. James', Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona.....	2 00
<i>Springfield</i> —Christ Church, Wo. Aux., Sp. for scholarship in Utah.....	10 00
<i>Zanesville</i> —St. James', Colored, \$15.19; Wo. Aux., for "Rev. J. F. Oil," scholarship, Miss Scott's School, Africa, \$40 00.....	55 19

SPRINGFIELD—\$10.00

<i>Ogden</i> —Mrs. C. A. Taylor, Domestic and Foreign.....	10 00
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TENNESSEE—\$35.05

<i>Columbia</i> —Mrs. George Beckett, Foreign.....	2 00
<i>Memphis</i> —Church of the Good Shepherd, Domestic.....	12 05
St. Mary's Cathedral, Domestic and Foreign.....	11 00
<i>Somerville</i> —St. Thomas', Domestic and Foreign.....	10 00

TEXAS—\$17.00

<i>Waco</i> —St. Paul's.....	17 00
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VERMONT—\$27.91

<i>Brandon</i> —St. Michael's, General.....	2 69
<i>Cambridge Centre</i> —Holy Apostles', General.....	78
<i>Fairfax</i> —Christ Church, General.....	3 87
<i>Georgia</i> —Emmanuel Church, General.....	1 06
<i>Manchester Centre</i> —Zion, Domestic, \$2.54; Foreign, \$3.53.....	6 07
<i>Milton</i> —Trinity Church, General.....	91
<i>Rutland</i> —Trinity Church, General.....	5 00
<i>St. Albans</i> —Mrs. J. S. Bostwick, for deficiency in Treasury.....	5 00
<i>West Rutland</i> —Grace, General.....	2 50

VIRGINIA—\$658.50

<i>Alexandria Co. (Alexandria)</i> —St. Paul's Wo. Aux., Sp. for Rev. Messrs. Kinsolving and Morris, for work in Brazil.....	46 16
<i>Allegheny Co. (Covington)</i> —Emmanuel Church, General.....	2 20
<i>Augusta Co. (Staunton)</i> —Trinity Church S. S., for "Mary Donaghe," scholarship, St. Mary's Hall, Shanghai, China, \$20; "Conway McN. Whittle" (Preparatory) scholarship, St. John's College, Shanghai, China, \$20.....	40 09
<i>Charlotte Co. (Aspenwall)</i> —Colored S. S., Colored, \$2.50; Mary C. Burgwin, Foreign, \$2.50.....	5 00
<i>Chesterfield Co. (Manchester)</i> —Meade Memorial S. S., Domestic and Foreign.....	23
<i>Culpeper Co.</i> —Ridley Parish, St. Paul's and Christ Church, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	12 00
St. Stephen's, through Piedmont Con-	

vocation, for support of Rev. H. D. Page, Japan.....	28 09	for "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$25; "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$50; "Holmes" scholarship, St. Timothy's, Tokyo, Japan, \$50; Sp. for Ren Miura, "Holmes" scholarship, Tokyo, Japan, \$10.....	147 00
<i>Fairfax Co.</i> —Falls and Zion, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00	<i>Buffalo</i> —Church of the Good Shepherd, China.....	3 22
Pohick and Olivet, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	10 00	St. James', Wo. Aux., for Miss Mailes' salary, Japan.....	5 00
Upper Truro Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	10 00	St. Paul's, Mite Chests, Domestic.....	32 54
<i>Fauquier Co.</i> (<i>Hume</i>)—Leeds Parish, Domestic.....	1 72	Trinity Church, Colored.....	52 00
Whittle Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	37 50	W. H. Walker, Jr., General.....	2 50
<i>Henrico Co.</i> (<i>Richmond</i>)—Grace, Missionary Pockets, General.....	32 37	"I," for sufferers from earthquake in Japan.....	40 00
<i>Loudoun Co.</i> (<i>Leesburg</i>)—St. James', thro' Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	40 00	<i>Corning</i> —Christ Church, Wo. Aux., for Miss Mailes' salary, Japan.....	10 00
<i>Mecklenburg Co.</i> —St. Luke's, Foreign.....	6 97	<i>Dunkirk</i> —St. John's, Sp. for Bishop Walker, North Dakota.....	20 00
<i>Norfolk Co.</i> (<i>Norfolk</i>)—St. Luke's, General, \$138.43; for Mr. Gordon's salary, Mexico, \$5.....	143 43	<i>Geneva</i> —Trinity Church, "G. G.," Domestic, \$100; Foreign, \$100; last year's deficiency, \$50.....	250 00
(<i>Berkley</i>)—St. Bride's Parish, St. Thomas', Domestic.....	6 00	<i>Holly</i> —St. Luke's, General.....	3 50
Circle of King's Daughters, Wo. Aux., for support of Graceful Elizabeth, St. Mary's Orphanage, Shanghai, China.....	30 00	<i>Rochester</i> —St. Luke's, Foreign (of which Wo. Aux., \$308.50), \$341.71; Sons and Daughters of the King, General, \$3.84... <i>Sodus</i> —Mrs. Moir, Domestic, 75 cts.; Indian, 75 cts.....	345 55 1 50
<i>Pittsylvania Co.</i> (<i>No. Danville</i>)—St. George's Mission, for salary of Rev. R. K. Massie, China.....	6 93	MONTANA—\$18.25	
<i>Roanoke Co.</i> (<i>Roanoke</i>)—St. John's, Domestic, \$35; Foreign, \$30.....	55 00	<i>Missoula</i> —Church of the Holy Spirit, General.....	18 25
"Anonymous," Missionary Pocket, General.....	90	NEVADA AND UTAH—\$59.00	
<i>Spottsylvania Co.</i> (<i>Fredericksburg</i>)—Trinity Church, General.....	5 00	<i>Nevada.</i>	
<i>Miscellaneous</i> —"From Sundry Persons," through Mr. F. W. Page, Sp. for Miss Mildred Page, for earthquake orphans, Japan.....	54 00	<i>Wadsworth</i> —Mission, General.....	5 50
Episcopal High School, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	50 00
Theological Seminary, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	25 00	<i>Utah.</i>	
"Cash," through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	30 00	<i>Provo</i> —Trinity Church, General.....	3 50
WEST MISSOURI—\$1.00		NEW MEXICO AND ARIZONA—\$11.55	
<i>Rich Hill</i> —St. Luke's, Foreign.....	1 00	<i>New Mexico.</i>	
WEST VIRGINIA—\$25.00		<i>Tucson</i> —Grace, General.....	11 55
<i>Charleston</i> —St. John's, Mrs. J. M. Laidley, Domestic.....	10 00	NORTH DAKOTA—\$10.00	
<i>Hedgesville</i> —Zion, General.....	15 00	<i>Fargo</i> —Rev. F. B. Nash, Foreign.....	10 00
WESTERN MICHIGAN—\$52.34		SOUTH DAKOTA—\$2,019.73	
<i>Allegan</i> —Church of the Good Shepherd, Domestic, \$7.40; Foreign, \$4.91; "Individuals," General, \$6.18.....	18 49	<i>Niobrara Deanery.</i>	
<i>Benton Harbor</i> —Holy Trinity Church S. S., Wo. Aux., Indian.....	1 00	<i>Rosebud Mission</i> —St. Mary's School, Wo. Aux., for support of baby in St. Mary's Orphanage, Shanghai, China.....	6 00
<i>Coldwater</i> —St. Mark's, Domestic, \$10; Foreign, \$10.....	20 00	<i>Santee Mission</i> —Holy Faith, Mite Boxes, Wo. Aux., Domestic and Foreign.....	76
<i>Ludington</i> —Grace, Domestic.....	1 00	Church of Our Merciful Saviour, Mite Boxes, Wo. Aux., Domestic and Foreign.....	8 10
<i>Muskegon</i> —St. Paul's, Foreign.....	6 24	<i>Yanktonnais Mission</i> —Christ Church, Domestic.....	1 00
<i>Traverse</i> —Grace, Domestic.....	3 61	St. John Baptist's, Domestic.....	3 97
<i>Whitehall</i> —Church of the Redeemer, Domestic.....	2 00	All Saints' Chapel, Domestic.....	1 23
WESTERN NEW YORK—\$927.81		<i>Organized Missions.</i>	
<i>Bath</i> —St. Thomas', Wo. Aux., for Miss Mailes' salary, Japan, \$5; Sp. for Miss Duvall's salary, St. Elizabeth's School, South Dakota, \$5; Sp. for scholarship in Hoffman Hall, Nashville, Tenn., \$5.....	15 00	<i>Carthage</i> —Grace, Domestic and Foreign... <i>Flandreau</i> —St. Mary's, Domestic and Foreign.....	1 07 1 50
<i>Brockport</i> —St. Luke's, General, \$12; Daniel Holmes and Mrs. Mary J. Holmes, for "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$25; "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$50; "Holmes" scholarship, St. Timothy's, Tokyo, Japan, \$50; Sp. for Ren Miura, "Holmes" scholarship, Tokyo, Japan, \$10.....		<i>Howard</i> —Trinity Church, Domestic and Foreign.....	1 10
		<i>Miscellaneous</i> —Through Bishop Hare, Sp. for Divinity School Library, Tokyo, Japan.....	2,000 00
THE PLATTE—\$12.55		<i>Arapahoe</i> —St. Paul's, Domestic, \$1; For-	

eign, 35 cts.	1 35	Shanghai, China.....	50 00
Kearney—St. Luke's, Domestic.....	11 20	Egypt.	
		Port Said—Epiphany, China.....	6 00
WASHINGTON—\$5.00			
Seattle—St. Mark's, Hiram Burnett, Wo.		MISCELLANEOUS—\$26.16	
Aux., General.....	5 00	Branch Wo. Aux., Sp. for mission boat for	
		Shanghai, China.....	10 00
		Missionary Box No. 84,183, General.....	8 16
		"A. J. P." Sp. for Indian lace-school, Min-	
		nesota.....	5 00
		"A Thank-offering," General.....	2 00
		"A. H. M.," General.....	1 00
WESTERN TEXAS—\$6.00			
San Antonio—St. Paul's, Missionary Pock-		LEGACIES—\$5,460.86	
ets, General.....	5 00	Pa., Phoenixville—Estate of Eliza D. Miller,	
Van Horn—Children's Christmas Offering,		through Bishop Whitaker, for Bishop	
Wo. Aux., Sp. for picture rolls for Ja-		Ferguson, \$222.99; Foreign, \$500.....	722 99
pan.....	1 00	S. O., Ironton—Estate of Malvina C. Bar-	
		ker, Domestic, \$250; Indian, \$250; Col-	
		ored, \$250; Foreign, \$250.....	1,000 00
		W. N. Y., Watkins—Estate of Mrs. M. G.	
		Rand, for the use of the Society.....	3,737 87
WYOMING AND IDAHO—\$8.28			
Wyoming.		Receipts for the month.....	43,830 93
Buffalo—St. Luke's, Foreign.....	5 28	Amount previously acknowledged.....	102,276 38
Yellowstone Park—Sp. for Bishop Talbot..	3 00	Total Contributions, legacies and specials	
		since September 1st, 1891.....	<u>\$146,107 31</u>
FOREIGN—\$56.00			
Canada.			
Clarksburg—"C. C. C.," for "Clement			
Melville" scholarship, St. Mary's Hall,			

APPROPRIATIONS, SEPTEMBER, 1891-1892.

DOMESTIC—(Of which for Indian Missions, \$41,045.00; for Missions to Colored people, \$55,950.00)	
including amount not provided for last year, \$10,197.58.....	\$247,692 58
FOREIGN—(Including amount not provided for last year, \$14,146.71).....	198,583 02
Total.....	<u>\$146 275 60</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1891.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$9,565.39; Missions to Colored people,	
\$7,191.87, including one-half of general offerings).....	\$64,540 08
FOREIGN—(Including one-half of general offerings).....	40,933 69
Total.....	<u>\$105,473 72</u>

Required from Feb. 1st, 1892, to Sept. 1st, 1892, for Domestic Missions	\$183,152 55
for Foreign Missions	157,649 33
Total.....	<u>\$340,801 88</u>

DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1891,
to September 1st, 1892.

[List revised to February 24th, 1892.]

MISSIONARIES TO WHITE PEOPLE.

MISSIONARY JURISDICTIONS.

MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena*.
Rev. H. E. Clowes..... *Ft. Benton*
Rev. R. P. Eubanks..... (Retired Oct. 1)
Rev. W. N. Jones..... *Livingston*
Rev. S. D. Hooker..... *Dillon*
Rev. C. H. Linley..... *Bozeman*
Rev. F. B. Lewis..... *Billings*
Rev. T. F. Pritchard..... *Miles City*
Rev. E. G. Prout..... *Deer Lodge*
Rev. J. C. Quinn, D.D., (Retired Dec. 1)
Rev. C. H. Reinsberg, *White Sulphur Springs*
Rev. H. G. Sharples..... *Billings*
Rev. G. Stewart, Gen. Miss'y., *Missoula*

NEVADA AND UTAH.

Rt. Rev. A. LEONARD, D.D.,
Salt Lake City, U.
Rev. T. L. Bellam..... *Eureka, Nev.*
Rev. F. W. Crook, Gen. Miss'y., *Salt Lake City, U.*
Rev. B. Fester..... *Lake City, U.*
Rev. W. M. Lane..... *Park City, U.*
Rev. W. Lucas..... *Reno, Nev.*
Rev. J. H. Young..... *Platin City, U.*

NEW MEXICO AND ARIZONA.

Rt. Rev. M. K. KENDRICK, D.D.,
Albuquerque, N. M.
Rev. E. S. Cross..... (Retired Dec. 1)
Rev. S. H. Iderton..... (Died Jan. 22)
Rev. H. Forrester, Gen. Miss'y., *Albuquerque, N. M.*
Rev. E. W. Meany..... *Prescott, Ar.*
Rev. L. D. Mansfield, (Retired March 1)
Mr. A. Riff..... *Phoenix, Ar.*

NORTHERN CALIFORNIA.

Rt. Rev. J. H. D. WINGFIELD, D.D.,
Benicia.
Rev. W. L. Clark..... *Benicia*
Rev. C. L. Pitchell..... *Yreka*
Rev. C. M. Hoge..... *Woodland*
Rev. J. Hulme..... *Healdsburg*
Rev. J. Partridge..... *Petaluma*

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.
Rt. Rev. H. M. Jackson, D.D., Ass't B'p.
Rev. J. M. Benedict..... *Whistler*
Rev. T. Barry..... *Tuscumbia*
Rev. F. E. Jobb..... *Uniontown*
Rev. B. Lee..... *Carlouville*
Rev. O. M. Yerger..... *Auburn*

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.
Rev. H. J. Broadwell..... *Camden*
Rev. O. A. Bruce..... *Helena*
Rev. L. F. Guerry..... *Van Buren*
Rev. J. J. Vaulx..... *Fayetteville*
Rev. B. Whaling..... *Hope*

CALIFORNIA.†

Under Rt. Rev. W. I. KIP, D.D.
Rt. Rev. W. F. Nichols, D.D., Ass't B'p.
Rev. W. A. M. Brock..... *Ventura*
Rev. W. B. Burrows..... *Santa Ana*
Rev. W. E. Jacob..... *Oceanside*
Rev. H. Lee..... *Haywards*
Rev. O. Parker..... *Modesto*
Rev. H. Townsend..... *Walnut Creek*
Rev. W. C. Young..... *San Francisco*

COLORADO.

Under Rt. Rev. J. F. SPALDING, D.D.
Rev. A. Banister..... *Alamosa*
Rev. T. Baker..... *Fort Collins*
Rev. H. Bullis..... *Durango*
Rev. F. Byrne..... *P. O. Denver*
Rev. W. J. Coote..... *Golden*
Rev. W. O. Cone..... *Pueblo*
Rev. F. S. De Mattos..... *Denver*
Rev. J. Evans..... *Longmont*
Rev. H. Dunlop..... *Willow Grove*

Rev. J. T. Shurtleff..... *Auburn*
Rev. H. H. Wilcox..... *Grass Valley*

NORTH DAKOTA.

Rt. Rev. W. D. WALKER, D.D., *Fargo*.
Rev. H. Beer..... *P. O. St. Vincent, Minn.*
Rev. G. A. Chambers..... *Bismarck*
Rev. H. J. Sheridan..... (Retired Dec. 15)
Rev. F. J. Tassell..... *Devil's Lake City*
Rev. J. Trenaman..... *Buffalo*

NORTHERN TEXAS.

Rt. Rev. A. C. GARRETT, D.D., *Dallas*.
Rev. W. P. Browne..... *Cleburn*
Rev. S. G. Gibbs..... *Sherman*
Rev. J. E. Hammond..... *Terrell*
Rev. J. M. Hillyar..... *Corstuna*
Rev. F. R. Moore..... *Weatherford*
Rev. W. W. Patrick..... *Dublin*
Rev. E. R. Richardson..... *Bonham*
Rev. W. D. Sartwell..... *P. O. Vernon*
Rev. H. G. Shaw..... *Wichita Falls*
Rev. F. Stafford..... *Colorado*
Rev. R. S. Stuart..... *Ablene*
Rev. F. J. Vincent..... *Paris*
Rev. E. Wickens..... *Dallas*

OKLAHOMA AND INDIAN TERRITORY

Rt. Rev. H. N. PIERCE, D.D., in charge,
Little Rock, Ark.
Rev. C. H. Tyler..... *Guthrie, Oklahoma*
Rev. G. F. Patterson, *Oklahoma City, Ok.*

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Sioux Falls*.
Rev. J. H. Babcock..... *Mitchell*
Rev. J. Hargrington..... *Madison*
Rev. J. V. Himes..... *Elk Point*
Rev. R. J. Keelling, D.D., *P. O. Aberdeen*
Rev. J. M. McBride, Gen. Miss'y., *Aberdeen*
Rev. J. Morris..... (Absent)
Rev. C. A. Potter..... *Lead City*
Rev. G. G. Ware..... *Rapid City*
Mr. F. Parker..... *Pierre*

DIOCESES.

Rev. S. W. Garrett..... *Canon City*
Rev. G. W. Hinkle..... *Trinidad*
Rev. J. Hargrington..... *Littleton*
Rev. F. W. Henry..... *Greeley*
Rev. C. W. Hodder..... *Leadville*
Rev. F. W. Kramer..... *Boulder*
Rev. L. F. McDonald..... *Colorado City*
Rev. O. E. Oeterson..... *Grand Junction*
Rev. J. M. Rich..... *Meeker*
Rev. J. C. Stephenson..... *Idaho Springs*
Rev. A. L. Williams..... *Highlands*

EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.
Rev. S. S. Barber..... *Swan Quarter*
Rev. L. Eborn..... *Cresswell*
Rev. J. Davidson..... *Wilton*
Rev. J. C. Huske, D.D., *Fayetteville*
Rev. N. C. Hughes, Jr., *Aurora*
Rev. F. Joyner..... *Bunyan*
Rev. H. H. Phelps (Evan'ist), *Hamilton*
Rev. N. E. Price..... *Yatesville*
Rev. C. F. Smith..... (Retired Jan. 1)
Rev. J. W. Turner..... (On leave)
Rev. E. Wooten (Evan'ist), *Wilmington*

EASTON.

Under Rt. Rev. W. F. ADAMS, D.D.
Rev. G. F. Beaven..... *Hillsborough*
Rev. G. B. Cook..... *Denton*
Rev. E. Davidson..... *Port Deposit*
Rev. O. H. Murphy..... *Upper Fairmont*
Rev. A. Ware..... *Massey's Junction*
Rev. F. W. Wey..... (Retired Jan. 15)

FLORIDA.†

Under Rt. Rev. E. G. WEED, D.D.
Rev. C. W. Arnold..... *Cedar Key*
Rev. J. S. Beekman..... *Crescent City*

THE PLATTE.

Rt. Rev. A. R. GRAVES, D.D., *Kearney, Neb.*
Rev. J. M. Bates..... *Valentine*
Rev. H. J. Brown..... *St. Paul*
Rev. R. G. Osborn..... *Sidney*
Rev. W. S. Sayres..... *Broken Bow, Neb.*
Rev. C. E. Shavely..... *Chardon*

WASHINGTON.

Rt. Rev. J. A. PADDOCK, D.D., *Tacoma*.
Rev. J. H. F. Bell..... *Aberdeen*
Rev. R. S. Chase..... *North Yakima*
Rev. J. Cheal..... *Seattle*
Rev. R. B. Eubanks..... *Chehalis*
Rev. J. N. T. Goss..... *Colfax*
Rev. S. R. S. Gray..... *East Sound*
Rev. R. D. Nevius, D.D., *South Bend*
Rev. W. H. Platt, D.D., *Anacortes*
Rev. S. D. Puford..... *Puyallup*
Rev. G. L. Wallis..... *East Sound*

WESTERN TEXAS.

Rt. Rev. J. S. JOHNSTON, D.D., *San Antonio*
Rev. J. A. Antrim..... *Boerne*
Rev. O. B. Bourne..... *Laredo*
Rev. A. W. Burroughs..... *Victoria*
Rev. J. Canfield..... *San Angelo*
Rev. H. Cassell..... *Brownwood*
Rev. N. E. Fuller..... *Seguin*
Rev. R. M. Fuller..... *San Antonio*
Rev. R. Galbraith..... *Montell*
Rev. G. Hinson..... *San Marcos*
Rev. J. G. Mulholland, (Retired Nov. 1)
Rev. G. A. Rose..... *San Antonio*
Rev. G. B. Starr..... *Gonzales*
Rev. O. Wilson..... *San Saba*

WYOMING AND IDAHO.

Rt. Rev. E. TALBOT, D.D., *Laramie, Wyo.*
Rev. C. E. Denel..... *Buffalo, Wyo.*
Rev. J. C. Gallaudet..... *Evanston, Wyo.*
Rev. R. E. G. Huntington, *Saratoga, Wyo.*
Rev. J. E. Sulger..... *Laramie, Wyo.*
Rev. W. K. Williams..... *Carbon, Wyo.*

Rev. J. D. McConkey..... *Leviaton, Id.*
Rev. P. Murphy..... *Moscow, Id.*

Rev. E. C. Burr..... *Apalachicola*
Rev. S. E. Carpenter..... *Sanford*
Rev. J. H. Davett..... *Zelwood*
Rev. B. F. Brown..... *Winter Park*
Rev. G. S. Fitzhugh..... *St. James' City*
Rev. C. Grubb..... *Pittman*
Rev. R. E. Grubb..... *Jacksonville*
Rev. F. R. Holman..... *Lake City*
Rev. J. E. Julian..... *Leesburg*
Rev. J. N. Lee..... *Ft. Meade*
Rev. J. N. Mulford..... *Lake Worth*
Rev. W. A. Noyle..... *Dunedin*
Rev. E. L. Richardson..... *De Land*
Rev. E. L. Turquand..... *Enterprise*
Rev. G. H. Ward..... *Crescent City*
Rev. J. H. W. Weddell..... *Thonotassas*
Rev. J. Woart..... *Marietta*
Rev. B. G. White..... *Jacksonville*

FOND DU LAC.

Under Rt. Rev. C. C. GRAFTON, D.D.
Rev. J. B. Gauthier..... *Gardner*
Rev. J. Jameson..... *Jacksonport*
Rev. A. G. E. Jenner..... *Mosinee*
Rev. F. W. Merrill..... *General Miss'y*
Rev. O. C. Farry..... *Bayfield*
Rev. G. Shelton..... *Stevens Point*
Rev. N. D. Stanley..... *Sheboygan Falls*

GEORGIA.

Under Rt. Rev. C. K. NELSON, D.D.
Rev. J. J. Craighill..... *Dalton*
Rev. W. W. Kimball..... *Milledgeville*
Rev. J. J. Lanier..... *P. O. Augusta*
Rev. T. G. Ford..... *Mt. Airy*
Rev. F. F. Reese..... *Macon*

INDIANA.

Under Rt. Rev.
D. B. KNICKERBACKER, D.D.,
Rev. H. B. Collier..... *Hammond*

* Chinese Missionary among the Chinese,
Hst.

Rev. O. Colvin.....*Peru*
 Rev. W. D. Engel.....*Indianapolis*
 Rev. A. K. Glover.....(Retired Jan. 1)
 Rev. E. G. Hunter.....*Indianapolis*
 Rev. J. A. McGlone.....*Anderson*
 Rev. J. B. Mead.....*Goshen*
 Rev. W. Scott.....*P. O. La Porte*
 Rev. O. Turner.....*Bristol*
 Rev. C. P. Wilson.....*Aurora*

IOWA.

Under Rt. Rev. W. S. PERRY, D.D.
 Rev. L. D. Brainerd.....*Glenwood*
 Rev. L. H. Cawthorne.....(Retired Jan. 17)
 Rev. J. De Forrest.....*Emmettsburgh*
 Rev. J. F. Greeson.....(Retired Jan. 30)
 Rev. F. Fox.....*Sioux City*
 Rev. E. H. Gaynor.....*Sioux City*
 Rev. S. R. J. Hoyt, Gen. Miss'y,.....*Davenport*
 Rev. H. C. Johnson.....*Nashua*
 Rev. E. M. Jones.....*Brooklyn*
 Rev. E. A. Bazett-Jones.....(Retired Dec. 1)
 Rev. A. Judd.....(Retired Feb. 1)
 Rev. I. McElroy, Gen. Miss'y.....*Waverly*
 Rev. C. B. Mee.....*Independence*
 Rev. A. Wetherbee.....*Dyersville*
 Rev. G. A. Whitley.....*Maquoketa*

KANSAS.

Under Rt. Rev. E. S. THOMAS, D.D.
 Rev. J. Bennett.....*Fort Scott*
 Rev. A. Brown.....*Wakefield*
 Rev. P. Brookes.....(Retired Feb. 8)
 Rev. D. Brooks.....*Delight*
 Rev. W. D. Christian, Gen. Miss'y.....*Ableton*
 Rev. J. A. Doors.....*Newton*
 Rev. W. T. Douglass, Gen. Miss'y.....*Clay-Centre*
 Rev. C. R. Hill.....*Union City*
 Rev. D. W. Howard.....*Arkansas City*
 Rev. J. H. Lee.....*Salina*
 Rev. J. O. Lincoln.....*No. Topeka*
 Rev. F. E. de Longy.....*Salina*
 Rev. R. P. Kendall, Itinerant.....*Beloit*
 Rev. J. M. Rankin.....*Earlington*
 Rev. R. W. Rhames.....*Wichita*
 Rev. W. Richmond, Gen. Miss'y.....*Larned*
 Rev. H. Sawyer, Gen. Miss'y.....*Pittsburg*
 Rev. T. L. Smith.....(Retired Sept. 15)
 Rev. N. S. Thomas.....*Ottawa*
 Rev. H. H. Van Deusen.....*Emporia*
 Rev. J. Wayne.....*Marysville*

KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.
 Rev. G. S. Fitzhugh.....*Hickman*
 Rev. J. H. Galbraith.....*Beattyville*
 Rev. V. O. Gee.....*Bowling Green*
 Rev. W. H. Hampton.....*Ashtand*

LOUISIANA.

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 Rev. C. D. Maek.....*Cheneyville*
 Rev. A. P. Morgan.....*P. O. New Orleans*
 Rev. J. Philson.....*Williamsport*
 Rev. E. H. Prosser.....*Houma*
 Rev. S. M. Wiggins.....(P.O.) *New Orleans*

MAINE.

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 Rev. W. T. Elmer.....*Presque Isle*
 Rev. L. B. W. Fowler.....*Dexter*
 Rev. C. W. McElly.....*Boulton*
 Rev. C. E. O. Nichols.....*Brunswick*
 Rev. C. T. Orden.....*Woodfords*
 Rev. J. W. Sparks.....*Waterville*
 Rev. L. M. Wilkins.....*Fort Fairfield*
 Rev. W. H. Washburn.....*Auburn*

MILWAUKEE.

Under Rt. Rev. I. L. NICHOLSON, D.D.
 Rev. G. F. Bingham.....*Sharon*
 Rev. M. Damer.....*Darlington*
 Rev. W. McVettie.....*Hudson*
 Rev. A. B. Peabody.....*Star Prairie*
 Rev. E. P. Wright, D.D., P. O. Milwaukee

MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.
 Rt. Rev. M. N. GUBBERT, S.T.D.,
 Assistant-Bishop.
 Rev. H. Beer.....*St. Vincent*

Rev. D. T. Booth.....*Willmar*
 Rev. J. Cornell.....*Janesville*
 Rev. S. Currie.....*Crookston*
 Rev. R. R. Goudy.....*Blue Earth City*
 Rev. J. F. Hamilton.....*Sauk Centre*
 Rev. W. B. Hamilton.....*Minneapolis*
 Rev. J. J. Hillman.....*Wabasha*
 Rev. S. Mills.....*St. Paul*
 Rev. S. Pritchard.....*Benson*
 Rev. C. M. Pullen.....*Shakopee*
 Rev. S. B. Purves.....*Redwood Falls*
 Rev. C. S. Ware.....*Luverne*
 Rev. F. M. Weddell.....*Wells*

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.
 Rev. N. Ayers.....*P. O. New Orleans, La.*
 Rev. J. B. C. Baubien.....*Greenville*
 Rev. H. K. Brouse.....*Woodville*
 Rev. W. H. Capers.....*Canton*
 Rev. J. A. Harris.....*Oxford*
 Rev. F. M. Maguire.....*Greenville*
 Rev. H. W. Robinson.....*Brandon*
 Rev. W. Stokes.....*Water Valley*

MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.
 Rev. C. F. Collins.....*De Soto*
 Rev. B. Hartley.....*Moberly*
 Rev. T. F. C. James.....*Ironton*
 Rev. W. Johnson.....*Rolla*
 Rev. J. A. Wainwright.....*Pittsburg*
 Rev. E. J. P. Williams.....*P. O. Macon*

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.
 Rev. G. W. Flowers.....*Cedar Rapids*
 Rev. I. Houlgate.....*Lincoln*
 Rev. J. P. D. Liwyd.....*Omaha*
 Rev. F. E. Mars.....*Central City*
 Rev. S. A. Potter.....*Blair*
 Rev. J. A. Russell.....*Tecumseh*
 Rev. J. E. Simpson.....*Wymore*
 Rev. W. W. Whitten.....*Falls City*

NEW HAMPSHIRE.

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 Rev. J. Eames.....*Lancaster*
 Rev. F. M. Garland.....*Goffstown*
 Rev. E. Goodridge.....*Exeter*
 Rev. W. Greer.....*No. Conway*
 Rev. W. L. Himes (At Large).....*Concord*
 Rev. G. P. Huntington.....*Hanover*
 Rev. H. A. Kemick.....*Woodsville*
 Rev. L. Waterman.....*Littletown*
 Rev. L. Webster.....*Ashtand*

NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.
 Rev. T. Drumm, M.D., *Fort Chaplain*,
New York
 Mr. A. C. Fletcher, Assistant.

NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.
 Rev. W. S. Barrows.....*Asheville*
 Rev. G. H. Bell.....*Beil P. O.*
 Rev. C. T. Bland.....*Marion*
 Rev. J. A. Deal.....*Franklin*
 Rev. E. P. Green.....(Retired Dec. 1)
 Rev. N. B. Harris.....*Reidsville*
 Rev. O. L. Hoffman.....(Retired Dec. 1)
 Rev. C. N. F. Jeffery.....*Charlotte*
 Rev. W. L. McMichampe.....*Weldon*
 Rev. G. W. Phelps.....*Shelby*
 Rev. J. H. Postell.....*Asheville*
 Rev. W. F. Rice.....*Riceville*
 Rev. F. S. Stickney.....*Madison*
 Rev. W. R. Wetmore.....*Lincolnton*

OHIO.

Under Rt. Rev. W. A. LEONARD, D.D.
 *Rev. A. W. Mann.....*Cleveland*

OREGON.

Rt. Rev. B. W. MORRIS, D.D., *Portland*.
 Rev. C. Booth.....*Newport*
 Rev. B. E. Habersham.....*Portland*
 Rev. W. Horsfall.....*Marshfield*
 Rev. D. E. Loveridge.....*Eugene City*
 Rev. F. B. Plummer.....*Corvallis*
 Rev. F. B. Ticknor.....*La Grande*

QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.
 Rev. J. S. Chamberlain.....*P. O. Jubilee*
 Rev. H. C. E. Costelle.....(Retired Oct. 20)
 Rev. H. C. Dyer.....(Retired Jan. 1)
 Rev. H. A. Grantham.....*Mendon*
 Rev. W. Gill.....*F. O. Kewanee*
 Rev. R. W. Hewitt.....*Molene*
 Rev. J. R. Holst.....*Wyoming*
 Rev. L. I. Jenners.....*Warsaw*
 Rev. D. A. Sanford.....*Bradford*
 Rev. Z. T. Savage.....*Griggsville*
 Rev. W. Westover.....*F. O. Reynolds*

SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.
 Rev. B. Allston.....*Union C. H.*
 Rev. T. F. Gadsden.....(Died Dec. 1)
 Rev. J. Kershaw.....*Sumter C. H.*
 Rev. J. D. McCosough.....*Saluda, N. C.*
 Rev. W. O. Prentiss, P. O. Charleston, S. C.
 Rev. B. B. Sams.....*Bluffton*

SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.
 Rev. F. H. Burrell.....*Arcola*
 Rev. D. W. Dresser.....*Champaign*
 Rev. W. J. Frost, D.D.....*Carlisle*
 Rev. H. B. Goodyear.....*Mt. Carmel*
 Rev. R. G. Hamilton.....*Edwardsville*
 Rev. F. W. Oram.....*Mattoon*
 Rev. J. Rockstroh.....*Belleville*
 Rev. W. H. Tomlins.....*East St. Louis*
 Rev. J. C. White.....*Kantaul*
 Rev. J. G. Wright.....*Greenville*

TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.
 Rev. C. D. Flagler.....(Died Oct.)
 Rev. C. M. Gray.....*Franklin*
 Rev. R. Hale.....*Fayetteville*
 Rev. H. R. Howard, S.T.D.....*Tullahoma*
 Rev. S. B. McGlohon.....*Somerville*
 Rev. W. G. Wells, Gen. Miss'y.....*Greenville*
 Rev. E. Wooten.....*Bolivar*
 Rev. C. T. Wright.....*South Pittsburgh*

TEXAS.

Under Rt. Rev. ALEX. GREGG, D.D.
 Rev. E. G. Benners.....*Jefferson*
 Rev. W. W. DeHart.....*Waco*
 Rev. H. C. Howard.....*Columbus*
 Rev. T. B. Lawson.....*Belleville*
 Rev. F. S. Leigh.....*Brenham*
 Rev. H. H. Messenger.....*Beaumont*
 Rev. A. B. Perry.....*Bastrop*
 Rev. B. A. Rogers.....*Georgetown*
 Rev. J. Sloan.....*Montagorda*
 Rev. J. C. Waddill.....*Woodville*

VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.
 Rt. Rev. A. M. RANDOLPH, D.D.,
 Assistant-Bishop.
 *Rev. J. Turner.....*Staunton*

WESTERN MICHIGAN.

Under Rt. Rev. G. D. GILLESPIE, D.D.
 Rev. J. V. Bancroft, Gen. Miss'y.....*Hastings*
 Rev. H. Hughes.....*Coldwater*
 Rev. M. H. Martin.....*Charlotte*
 Rev. J. M. Rippey, D.D., Gen. Miss'y.....*Muskegon*
 Rev. C. C. Stout.....*Petoskey*

WEST MISSOURI.

Under Rt. Rev. E. R. ATWILL, D.D.
 Rev. J. W. Birchmore.....*Independence*
 Rev. T. J. Brooks.....*Rich Hill*
 Rev. J. W. Dunn.....*Independence*
 Rev. S. C. Gaynor.....*Nevada*
 Rev. L. T. Minturn.....*Amazonia*
 Rev. R. Todd.....*Lebanon*
 Rev. S. W. Wilson.....*Cameron*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
 Rev. W. H. Burkhardt.....*Princeton*
 Rev. G. A. Gibbons.....*Romney*
 Rev. F. Wager.....*Hinton*

* Deaf Mute Missionary in several dioceses.

MISSIONARIES AND TEACHERS AMONG THE INDIANS.

ALASKA MISSION.

Rev. J. W. Chapman, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.
 Rev. J. L. Prevost, Nuklakayit, care Alaska Commercial Company, Box 3323, San Francisco, Cal.
 Mr. M. O. Cherry, Anvik, care Alaska Commercial Company, Box 2323, San Francisco, Cal.
 J. B. Driggs, M.D., Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.

FOND DU LAC MISSION.

Under the Rt. Rev. C. G. GRAFTON, D.D.
 GREEN BAY AGENCY—P. O. Address, Oneida, Brown Co., Wisconsin.
Mission School of Hobart Church.
 Rev. S. S. Burleson, Principal.
 Miss Burleson, Teacher.

INDIAN TERRITORY MISSION.

Rt. Rev. H. N. PIERCE, D.D., in charge—P. O. Address, Little Rock, Arkansas.
 CHEROKEE NATION.—Rev.
 CHEYENNE AND ARAPAHOE AGENCY—P. O. Address, Darlington, Indian Territory.
 Rev. David Pendleton Oakerhater (Native), Deacon.
 KIOWA AND COMANCHE AGENCY—P. O. Address, Anadarko, Indian Territory.

MINNESOTA MISSION.

Under the Rt. Rev. H. B. WHIPPLE, D.D.
 Rt. Rev. M. N. GILBERT, S.T.D., Assistant Bishop.
 Rev. J. A. Gilfillan, Superintendent, P. O. White Earth.

WHITE EARTH RESERVATION.

Church of St. Columba.
 Rev. J. A. Gilfillan, Presbyter.
 Rev. J. J. Enmegabowh (Native), Presbyter, Pastor Emeritus.
 Rev. Charles T. Wright (Native), Deacon.

RED LAKE AGENCY.

Church of St. John in the Wilderness.
 Rev. Francis Willis, Jr.: P. O., Red Lake.
Church of St. Antipas.
 Rev. Mark Hart (Native), Deacon; P. O., Red Lake.

WILD RICE RIVER.

Church of the Epiphany.
 Rev. George B. Morgan (Native), Deacon; P. O., Beaulieu.

PEMBINA SETTLEMENT.

Church of the Holy Spirit.
 Rev. Fred. W. Smith (Native), Deacon, P. O. White Earth.

LEECH LAKE AGENCY.

Church of the Good Shepherd.
 Rev. George Smith (Native), Deacon; P. O., Leech Lake.

LAKE WINNIBOGOSHISH.

CASS LAKE.
Church of the Prince of Peace.
 Mr. W. Denley, Catechist and Lay-Reader; P. O., Leech Lake.

PINE POINT MISSION.

Rev. Jos. Wakazoo (Native), Deacon; P. O., Linnell.

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Missionary Bishop*, Sioux Falls, South Dakota.

WESTERN OR NIOBRARA DEANERY.

The Rev. Edward Ashley, Presbyter—in charge of Cheyenne River Mission; P. O., Fort Bennett, So. Dak.
 The Rev. H. Burt, Presbyter—in charge of Yanktonais Mission; P. O., Crow Creek Agency, So. Dak.
 The Rev. A. B. Clark, Presbyter—in charge of Rosebud Mission; P. O., Rosebud Agency, South Dak.
 The Rev. C. S. Cook (Native), Presbyter—in charge of Pine Ridge Mission; P. O., Pine Ridge Agency, South Dakota.
 The Rev. Joseph W. Cook, Presbyter—in charge of Yankton Mission; P. O., Greenwood, South Dak.
 The Rev. Philip J. Deloria (Native), Deacon, Sioux Falls, South Dakota.
 The Rev. George Paypay (Native), Deacon—*Emmanuel Chapel*; P. O., Fort Bennett, South Dak.

Rev. John Robinson, Presbyter—in charge of Sisseton Mission; P. O., Sisseton Agency, South Dak.
 The Rev. Amos Ross (Native), Deacon, Sioux Falls, South Dakota.
 The Rev. William Saul (Native), Deacon—*St. Paul's Chapel*, Rosebud Mission; P. O., Rosebud Agency, South Dakota.
 The Rev. Charles R. Stroh, Presbyter—in charge of Santee Mission; P. O., Santee Agency, Nebraska.
 The Rev. David Tatiyopa (Native), Deacon—*Chapel of St. John Baptist*, Crow Creek Reserve; P. O., Crow Creek Agency, South Dakota.
 The Rev. Joseph C. Taylor (Native), Deacon—P. O., Pine Ridge Agency, South Dakota.
 The Rev. Isaac H. Tuttle (Native), Deacon—*Chapel of The Holy Name*, Yankton Reserve; P. O., Choteau Creek, South Dakota.
 The Rev. Luke C. Walker (Native), Presbyter—in charge of Lower Brulé Mission; P. O., Lower Brulé Agency, South Dakota.
 The Rev. W. J. Wicks, *Principal of Hope School*; P. O., Springfield, South Dakota.

CHURCHES, CHAPELS AND STATIONS.

CHEYENNE RIVER MISSION, Rev. Edward Ashley, Presbyter. (P. O., Fort Bennett, So. Dak.)
Ascension Chapel, Moreau. Wm. Holmes (Native), Catechist.
Calvary Chapel, Swift Bird's. Stepen Togola (Native), Catechist.
Cheyenne River Stations. Thomas Fighting Bull. *Emmanuel Chapel*, White Wolf's. Rev. Geo. Paypay (Native), Deacon.
St. Andrew's Chapel, Charger's. John Wahoyapi (Native), Catechist.
St. Stephen's Chapel, Moreau. — (Native), Catechist.
St. John's Church, the Agency. Rev. E. Ashley, Missionary.
St. Paul's Chapel, Mackenzie's Point. — (Native), Catechist.
St. Thomas' Station, Moreau. Louis Egna (Native), Catechist.
 LOWER BRULE MISSION, Rev. L. C. Walker (Native), Presbyter. (P. O., Lower Brulé Agency, So. Dak.)
Church of the Saviour, the Agency. Rev. L. C. Walker, Missionary; B. Bearbird (Native), Catechist.
Ascension Station, Driving Hawk's. Ben Brave (Native), Catechist.
Holy Faith Station. William Track (Native), Catechist.
St. Alban's Chapel, Big Mane's. Sam Medicine Bull (Native), Catechist.
St. Barnabas' Station, Little Bend. James Thompson (Native), Catechist.
St. Luke's Station, Medicine Bull's. —, Teacher. John Duck (Native), Catechist.
St. Mary the Virgin Station, Medicine Creek. Philip Ouncillor (Native), Catechist.
St. Peter's Station, White River. William Knee (Native), Catechist.
 OGALALA OR PINE RIDGE MISSION, Rev. C. S. Cook. (P. O., Pine Ridge Agency.)
Holy Cross Church, Pine Ridge Agency. Rev. C. S. Cook, Missionary. Rev. J. C. Taylor (Native).
Ascension Chapel, American Horse. Silas Opagila (Native), Catechist.
Chapel of the Inestimable Gift, Corn Creek. Robert American Horse (Native), Catechist.
Church of the Mediator, Lawrence Bull Bear (Native), Catechist.
St. Andrew's Station, Orphan's Camp. Henry Redshirt (Native), Catechist.
St. Barnabas' Chapel, Medicine Root Creek. — (Native), Deacon. — (Native), Catechist.
St. Julia's Station, Porcupine Tail. Joseph Marshall (Native), Catechist.
St. Mary's Station, White Bird's. Henry Red Shirt (Native), Catechist.
St. Philip's Chapel, Red Dog Camp. Alfred Smith (Native), Catechist.
St. Paul's Station, Skunk Camp. Thos. Teion (Native), Catechist.

ROSEBUD, OR UPPER BRULE, MISSION, Rev. A. B. Clark. (P. O. Rosebud Agency, South Dakota.)
Calvary Chapel, Good Voice's Camp. Philip Good Voice (Native), Catechist.
Church of Jesus, Margaret Memorial, the Agency. Rev. A. B. Clark, Missionary.
Church of the Mediator. Thomas Thompson (Native), Catechist.
Ephphatha Chapel, St. Mary's School. J. T. Henry (Native), Catechist.
Gethsemane Chapel, Lip's. W. C. Garrett (Native), Catechist.
Holy Innocents', Rev. W. Saul (Native), Deacon.
St. Barnabas' Station, Red Leaf's. Rev. W. Saul, (Native), Deacon.
St. James' Station. Laban White Horse (Native), Catechist.
St. John's Chapel. D. W. Parmalee, Teacher
 J. T. Henry (Native), Catechist.
St. Luke's Station. Richard Yellow Robe (Native), Catechist.
St. Mark's Chapel, Little Oak Creek. John T. Henry (Native), Catechist.
St. Matthew's Station. ———, Teacher.
St. Paul's Station, Black Pipe Creek. Rev. W. Saul (Native), Deacon.
St. Peter's Station. Richard Yellow Robe (Native), Catechist.
St. Philip's Station. Walter Red Elk (Native), Catechist.
St. Thomas' Chapel, Corn Creek. Rev. W. Saul (Native), Deacon.
 SANTEE MISSION, Rev. Charles R. Stroh. (P. O., Santee Agency, Neb.)
Church of our Merciful Saviour, the Agency. Rev. C. R. Stroh. Smith Robinson (Native), Catechist. Miss West, Teacher.
Chapel of our Blessed Redeemer, Bazille Creek. Sam Wells (Native), Catechist.
Chapel of the Holy Faith. Duncan Stone (Native), Catechist.
 SISSETON MISSION, Rev. John Robinson. (P. O., Sisseton Agency, South Dakota.)
St. Mary's Church, the Agency, Rev. J. Robinson, Missionary. V. Reuville (Native), Catechist.
St. Luke's Station, North End. ——— (Native), Catechist.
St. John Baptist's Chapel, Lake Traverse. D. J. Robertson (Native), Catechist.
St. James' Chapel, Enemy Lake. Robb White (Native), Catechist.
 STANDING ROCK MISSION, Rev. Ed. Ashley (P. O., Fort Bennett, South Dakota).
Black Horse Creek. Sam Smiley (Native), Catechist.
Live Oak Creek. H. Marshall (Native), Catechist.
St. Elizabeth's Chapel.
Black Feet Camp. J. Sherman (Native), Catechist.

YANKTON MISSION, Rev. J. W. Cook. (P. O., Greenwood, South Dakota.)
Church of the Holy Fellowship, Yankton Agency. Rev. J. W. Cook, Missionary. ———, Catechist.
Chapel of the Holy Name, Choteau Creek. Rev. I. H. Tuttle (Native), Deacon.
Chapel of St. Philip the Deacon, White Swan. ——— (Native), Catechist.
Emmanuel House. Battiste Lambert (Native), Catechist.
 YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow Creek Agency, South Dakota.)
Christ Church, the Agency. Rev. H. Burt, Missionary.
All Saints' Chapel, Upper Camp. Dan Firecloud (Native), Catechist.
Chapel of St. John Baptist, Lower Camp. Rev. David Tatiyopa (Native), Deacon.
At Large. James Williams (Native), Catechist.

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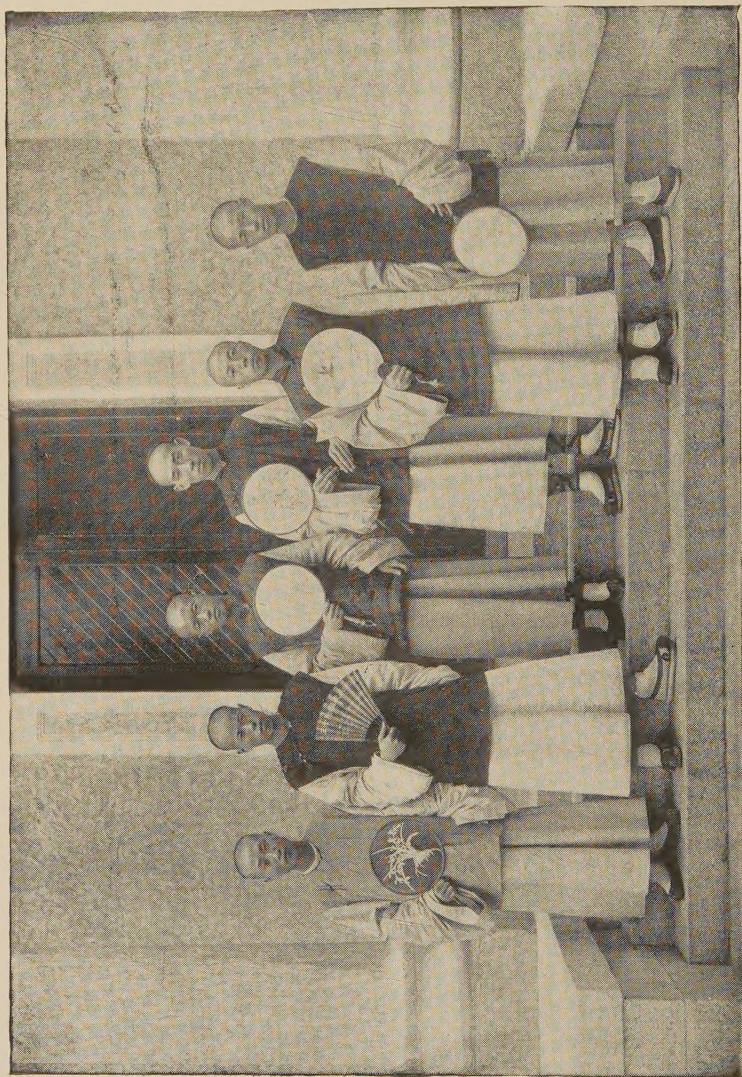
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